



**"The Saints at Elizabeth:
Their First
One Hundred Years"**

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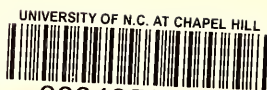
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“The Saints at Elizabeth: Their First One Hundred Years”

By
Fred A. Mauney

*“God sends no churches from the skies:
out of our hearts they must arise!”*

Shelby, N. C.
August, 1983

A Church is Born

One hundred years ago on a summer's day,
A handful of devout people met to pray.
Their burden was great; their desire strong.
They told the Lord for a church they did long.
Each committed himself to doing his best,
The Lord took care of the rest.
And where tears were shed and hearts were torn,
God moved, and a courageous church was born.
A babe it was, but not for long
For soon it lifted it's song.
It knelt and grew, it reached and grew.
There were many avenues of work to do.
One building, two, three, and four —
Many saints would walk through those doors.
Today, though 100, it has just begun
To shout to the world, "Look to the Son!"
For this church is living, praise His name,
And is not engaged in the playing of games.
It's purpose remains steadfast year after year,
The Lord who founded it increasingly dear.
Now read the print softly and hear it ring
Out tidings of a church dedicated to The King.

Martha Madden

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"THE SAINTS GO MARCHING ON"

Acknowledgement

The destructive fire of December 13, 1954, consumed valuable minutes and other materials which would have given us a more accurate and factual history prior to 1910. For that important period of time, we have been fortunate in obtaining data from such sources as minutes of The Kings Mountain Baptist Association, Gardner-Webb College, and oral information provided by descendents of the early members.

On the night of the fire hand written minutes of the church conferences, beginning with January 22, 1910, were being kept in a home. A large part of the present work was gathered from this valuable source.

Gathering of materials and information to make possible "The Saints of Elizabeth: Their First 100 Years" would have been impossible without the cooperative, cheerful, and contagious spirit and work of the committee selected to prepare the history and make plans to celebrate the Centennial.

It has been a distinct pleasure to work with and witness the eagerness of the committee as they gathered, sorted, and helped compile the valuable and interesting information contained between the covers of this history.

I, and the congregation, are indebted to Tom Curry, Sherri Cox, Joy Long, Martha Madden, Jean Mauney, John Mauney, Alva Wilson and Billy Wilson who composed the committee.

A special word of gratitude is due Martha Madden who so graciously and so efficiently accepted any assignment.

Pansy Carpenter was invaluable as over and over again she went back to the typewriter to insert new and modified pages of information for the final pages of our first one hundred years.

F. A. M.

August, 1983

Shelby, N. C.



You, Pastor Mauney, undertook to write this history when your schedule was already full to overflowing. You could have chosen an easier way and just compiled some facts and figures, but this was not your way. Once the decision to write was made, you determined that this church history was going to be one of the best ever written.

We have watched as you read, dug, and spent countless hours searching for just the right information to relate. Seeing the results, there is no doubt that the Spirit has guided your thoughts and your pen.

The History Committee expresses it's sincere appreciation to you for the excellent job you have done in preserving the first 100 years of our church's history and for being the dedicated and committed pastor that you are.

The History Committee

<i>Sherrie Cox</i>	<i>Jean Mauney</i>
<i>Tom Curry</i>	<i>John Mauney</i>
<i>Joy Long</i>	<i>Alva Wilson</i>
<i>Martha Madden</i>	<i>Billy Wilson</i>

Introduction

Many of us cut our "church teeth" in a Sunday school room with a teacher who sought to teach our child minds by asking us to grip our hands together by downward interlocking our fingers. Then she would say, "There is the church." After showing us how to release the forefingers, point them upward, and join them at their tips, she would say, "There is the steeple."

The climax came when she taught us how to rollover our interlocked fingers to an upward position and say, "Open the doors and there are the people."

"The Saints at Elizabeth: Their First One Hundred Years" is an attempt to open the door to the past so that we may see the people, the events, and the church buildings that have left a rich heritage for those of us now numbered among the saints.

No claim, nor effort, is made to produce "a history that will tell it all." The intent rather is to tell a part of the story and pass on for preservation some of the "happenings" that have brought us to where we are.

The use of "Saints" in the title is borrowed from the Bible. If the Apostle Paul took pen in hand to write a letter to those who comprise the church where we live, he likely would begin with the lines, "To the saints at Elizabeth."

In all honesty it is to be admitted that all the "saints" did not always act "saintly." The first one hundred years include disciplinary action for non-christian behavior. It can also be recognized that many times such behavior went undetected by human eyes. We must remember that "saints" are "real people" who do sin. At the same time, let us never forget that in Christ Jesus they have a Saviour who is "faithful and just to forgive" them of their confessed sins.

Saints? Yes they were! It should come as no surprise that a saint is not necessarily a person who has been canonized by a church. In the Biblical sense a saint is a living person who has been set apart, made different by God's grace, and who possesses a certain holiness resulting from a relationship to God. Out of their forgiveness came a relationship to God that brought fidelity to a cause greater than themselves. With determination and dedication, the saints gave of themselves to creating and maintaining a church that has blessed multitudes and glorified God for a full one hundred years.

I. A Church is Created

The Bible begins with the words, "In the beginning God created." Any history of Elizabeth Baptist Church must begin with the same words.

God, of course, had to have hearts into which He could place His desire and hands through which He could build His church. One heart, if not the first, to house God's dream, was Elizabeth Love Wilson, whose body is now buried within a few footsteps of the original building and for whom the church is named. According to reliable sources, this saint of God would bring her cow to graze upon the grassy land where the church now stands. As the cow grazed she prayed. At times another early saint of the congregation, Mary Jane Borders Mauney, joined her to pray as the cow grazed. As it was said of Lydia of Thyatira, "whose heart the Lord opened, that she attended unto the things of Paul," so it can be repeated of Elizabeth and Mary Jane. God had found hearts into which He could place His dream. And, with their hands, they would "attend to the things of God."

As the two women sat they saw more than a cow grazing. One can imagine their eyes were often focused upon a liquor store located at the junction of 180 and Stoney Point Road in the vicinity of where now is located a convenience store called The Pantry. As they viewed and spoke of this point of evil they must have included in their conversation "Machine Branch," a government still, located approximately three fourths of a mile east of the front entrance of the present building. The still was called "Machine Branch" because of its location on a stream by the same name. These forces of evil must have motivated these two to say, "We need a church in this community!"

An additional concern of those praying saints had to be the distance one had to travel to attend church. To the south was located Pleasant Hill and to the north was New Prospect. Attending worship involved a round trip of some 15 to 30 miles over roads, at their very best, rough and tough.

God was at work. He was opening hearts into which He was placing His dream. He was finding hands through which He could continue His creation. In answer to prayers of His people Jesus had spoken to an evangelist named C. F. Felmet and said, "As my Father hath sent me, even so send I you." We can assume that Felmet didn't just "come" into the community. He was "sent." At where is now located the Burns and Spangler Construction Company, approximately one mile north of the present building on highway 180 North, he led the people in a brush arbor revival. Though he came as an evangelist, Felmet remained and became the first pastor of Elizabeth.

God's creative work continued as hearts were opened among the

people who lived in the community of Elizabeth but held their membership in churches some distance away. They joined hands in love and fellowship to constitute the church. It is not clear from information available as to the exact number or names of charter members. Histories of nearby churches along with other sources studied, indicate that there may have been some duplication in an attempt to compile a list of those who could have been called charter members.* It is documented that Pleasant Hill, often called the mother church of Elizabeth, and New Prospect granted letters to those who united with the church at Elizabeth.

Engraved in the cornerstone of both the yellow brick church and the church that burned is the founding date of June 8, 1883. Available records indicate that either during the brush arbor revival of early 1883 or soon thereafter a Sunday school was organized. The best available resources say that the Sunday school was begun in March and that in September of 1883 the congregation petitioned for and was accepted into the membership of The Kings Mountain Baptist Association.



*Headstone at the grave of
Elizabeth Wilson*

The headstone at the grave of Elizabeth Love Wilson has inscribed upon it, "she hath done what she could." She prayed for a church in her community. She put legs to her prayers when she provided land, most of it where she grazed her cow and prayed for a church, so that a building could be constructed. It was in 1884, with donations of labor and materials, that a one room church was built on that land. Site of the first building was

*See "The Honor Roll" – Charter Membership

slightly north of the present auditorium. The exact spot is believed to be in and around the Zeb Cline plot in the cemetery.

The late Dr. W. O. Carver, long time professor of missions at Southern Baptist Seminary has written that "missions began in the heart of God." He also said that "The church is the extension of the incarnation. A local church is the manifestation of Christ in its community." Elizabeth Baptist Church was born in the heart of God. Her existence for a hundred years has been a manifestation of Christ not only in a community but throughout the world as she has endeavored to heed the command of Christ and go into the world and "make disciples."

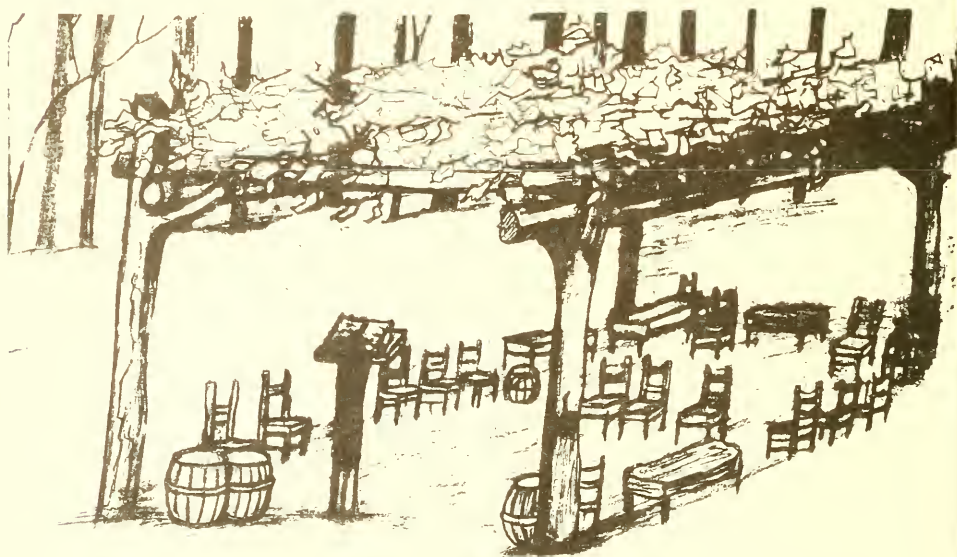
As it was at the end of His sixth day in His creative process, so it must now be in His creative work among the saints at Elizabeth. Again it can be written, "God saw everything that he had made, and behold, it was very good. (Genesis 1:31)."

II. Where the Saints Have Met

We have come a long way. Standing in the present auditorium and singing with the combined tones of a sophisticated organ and a grand piano may well be beyond what the early saints envisioned. Meeting in a building heated for winter or cooled for summer at the pushing of a button far exceeds the expectations of our forefathers who chased away the cold of winter by chunking the fire in a pot bellied stove and fleeing to a brush arbor to escape the heat of summer. Walking down long halls and searching for the right room for a Sunday School class would have been unbelievable to those early members who pulled a simple curtain on a wire to separate those in the early classes who remained only a handshake away.

One place for "preaching," another for "teaching," yet another for "eating," and, in addition, a place for "playing!" Would the saints of a hundred years ago ever dreamed of it? Maybe not! Yet, by the grace of God and the nitty-gritty work of disciples of the Lord, these things have come to pass. Looking over what covers near 15 acres, we can joyfully say, "We have come a long way."

"UNDER A BRUSH ARBOR"



Linda Putnam

It all began with a revival meeting under a brush arbor. Drive nine tenths of a mile north of the present building, on highway 180, stand just to the right of the road, and you will be on the spot where the Elizabeth Baptist Church began.

Back in those days churches were few and far between. Compared with the population of 1983, so were the people. As communities became more populace a need for a church became more evident in the minds of the citizens and most often began, as was the case with Elizabeth, with a revival meeting. There being no building present, the brush arbor became the meeting site. According to one of our older members, a second brush arbor was erected immediately across the road from the present building and served even after the construction of the first building as a place of meeting during the summer months.

"THE LITTLE WHITE CHURCH"



It wasn't a "little brown church in the dale" but "the little white church near the still" that served as the first church building. Constructed in 1884, the white wooden frame building had a pot bellied stove in the middle to heat it. Kerosene lamps provided the needed light. Sunday School rooms were provided by curtains hanging from wires that stretched from wall to wall.

One can imagine the eagerness and enthusiasm of those charter members as they bound hearts and hands in gathering materials and donating

their labor to the building of the house of our Lord. Pews for the little white church were made of hand dressed lumber. Mr. Willie Wilson's shop served as the working place to finish the slated back pews.

Walk to the present grave site of Zeb Cline and stand on a part of the soil upon which the first church house stood. For the first 26 years the saints of God came to their church on Saturday for business and Sunday for preaching at least once a month. It was to this spot that they brought their loved ones for the final words over them. And it was here that several must have committed themselves to each other before the eyes of God and their beloved friends. Here, be the weather fair or foul, all the year around the people gathered for a study of the Bible in Sunday School. And here, in God's amazing grace, they found the joy that comes from being found after the discovery of being lost.

Some may sing of the "little brown church in the dale" as being so dear to their hearts. Elizabethians, however, looking back over their first one hundred years hold dear to their hearts the place where "the little white church near the still" stood.

"THE YELLOW BRICK CHURCH"

In 1910, just beside the white church, what has been called "the yellow brick church" was completed and entered. The church minutes of May 21, 1910, state that an "announcement was made that the church would be dedicated July 31, 1910."

One of the greatest losses in the fire of 1954 has to be the minutes prior to 1910. These written words must have had information related to items of planning and detailed information concerning preparation for the construction of the building. The first related information available is found in the minutes of June 25, 1910. It was on that conference day that "Brother William Roberts read report of the womans work of furnishing the church. Report was adopted and they were instructed to go forward with the work." It can be assumed that the women did "go forward with the work." An additional assumption is that the furniture was placed on a newly painted floor as the minutes of the same day read, "a collection of \$5.60 for painting the floor was taken."

The minutes of July 24, 1910 reflect the final preparations for entrance into and dedication of the new building.

"On motion Brother C. A. Jenkins was asked to preach the dedication sermon.



"The Yellow Brick Church"

On motion arrangements for a settlement on furnishings was made.

On motion the treasurer of the church and the treasurer of the Building Committee was requested to make their report as to expense of the building."

We do not have any record as to "settlement on furnishings" or "expense of the building." However, the Associational Letter of 1910 does reveal an annual contribution of \$3,891.04, exceeding the prior and following years' gifts by more than \$3,400.00, indicating a rather substantial cash outlay in addition to donation of materials and labor. Evidently the debt, according to minutes of November 23, 1910, was giving the congregation some real concern. These minutes refer to "the subject of the Boiling

Springs High School" as "being deferred until the next meeting and the debt on the church taken up instead." There is no record of what the debt was or what method was to be used to erase it. Perhaps the financial table of the Kings Mountain Association Minutes of 1910 provide the most likely figure when \$3,500 is listed under the column "Building and Repairing."

The yellow bricks used in the building were made on the farm of Mr. Jim Wilson. Mr. Wilson had brought to his farm a "brick mill" to which members and friends of the congregation came and volunteered their labor in making of the bricks.

Mr. John Mauney, in his early teens at construction time, tells of how men went into the forest and cut trees which provided the finished lumber used in the building. As he recalls it, to secure the needed "dressed lumber" additional "trees" were given to the lumber company to pay for the material.

As the saints gathered twice a month for worship they sang their songs of praise with the aid of both a piano and a pump organ. The pastor, if his sermon included remarks directed specifically to the men, had to be sure he was turned in the right direction as the men sat on one side and women on the other.

Inside the 40 by 60 building there was a large stove at the center to generate the heat that chased away some of the cold air that always came with the winter months. Across the back of the building there were three Sunday School rooms into which the children gathered with their teachers to study their lessons. Curtains drawn in the auditorium provided class space for others.

The first baptismal pool was not in the church but while still meeting in "The Yellow Brick Church" the saints decided to build them one on the outside. On August 9, 1924, the decision was made and "The moderator appointed a committee to look after the pool." If one looks carefully in the area near the parsonage, he can detect the outline of the pool which was filled with water drawn from a nearby well. Usage of the pool was concluded some years later when it was decided that it was "unsanitary to baptize in it."

Another "first" for the building was "lights." The exact date when the electrical light replaced the lamp light has not been identified. However, we do know that it all began on February 12, 1927 when "a motion was made and carried that the pastor appoint a committee of three to see about having the church house lighted."

"THE BUILDING THAT BURNED"



For thirty years the "Yellow Brick Church" served well as the Lord's House into which the saints went for their Sunday School, Baptist Training Union, Women's Missionary Union, Sunday worship, their annual revivals, conferences, wedding and funerals.

It may not have been, like the woman of the shoe, that there were so many children that they didn't know what to do. But, the good Baptists were again looking at the need for either expanding and improving their present building or erecting a larger and better designed building. On November 8, 1936, the conference minutes state, "The following committee was appointed to investigate the matter in regard to building." Z. V. Cline, Mike L. Borders, John R. Mauney, S. B. Wilson, and Charles W. Spake constituted the committee. The minutes of December 8, 1936, simply record that the committee previously appointed to investigate the building was continued."

It is to be assumed that the appointed committee continued its work and interest in improving or constructing a new building was still great, for on March 14, 1937, the treasurer of the church presented a plan for division of funds which included 20% for a Building Fund.

A further indication of a need for something to be done in regards to the building was reflected in the April 11 minutes when they record "that an earnest request, presented by Mrs. John R. Mauney, resulted in an offering

of \$200 for repairing the church." A committee, according to record, was appointed "to look after having the work done."

In the church minutes there are at least two other indications of strong support for the erection of a new building. In a conference on Sunday, April 3, 1938, "The church unanimously voted to collect or receive proceeds of the Lord's Acre Plan for the Building Fund." On December 4 of the same year, "The church adopted a three way envelope — Local, Missions, and Building Fund, thus giving the members privilege to designate their gifts."

According to the minutes of March 5, 1939, "a committee, composed of P. M. Mauney, John Mauney, Herman Mauney, S. B. Wilson, Bryan Poston, Andy Borders, and Charles W. Spake, was appointed to investigate and submit plans to the church whereby building may be done." On March 19, 1939, the committee recommended "that the present building be converted into an adequate Sunday School Department" and "that a complete new auditorium be constructed." The proposal was accepted and "the church voted to move forward in the building program."

There was no turning back. A new building was to be constructed. In a conference on July 16, 1939, a resolution was adopted to confirm the plans of March 5 which called for the conversion of the present building into a Sunday School Department and the construction of a complete new auditorium. A further resolution was that the committee be "authorized and directed to proceed with the building program and to use their best judgment in all matters pertaining to the same."

Baptists always reserve the right to change their minds and often for the better. Only three weeks after authorizing their committee to "use their best judgement in all matters pertaining to the same," the congregation in conference on August 13, 1939, changed directions. Action of that significant day reads as follows:

"The building committee and other leading members having met on August 8, and in response to an inspiring message by Miss Dessie Roberts and a liberal donation, the committee unanimously recommends on account of the increase in offering that the new and adequate Sunday School Department which we had in view for the future be constructed at the rear of the new auditorium, being one building under one roof, and heated by one plant. Removing the old building as soon as the auditorium is completed to provide a place of worship."

Now the plans were finalized and "full speed ahead" became the order of the day. Many of the members came to the site and donated their labor in the construction process. They made pledges of their money to see that

ne Lord's House was finished and furnished. Pastor B. P. Parks must have
een filled with deep gratitude and much joy when he wrote the following
invitation:

ELIZABETH BAPTIST CHURCH

Shelby, N. C.

March 16, 1940

Dear Fellow Christians:

We the members of the Elizabeth Baptist Church and followers of
Jesus Christ by the will of God", (II Cor. 1:1), joyfully announce the for-
mal opening of our newly erected church building on March 24, 1940 at
seven A. M.

A program which we trust will be pleasing in God's sight, will be
rendered for the sole purpose of offering our praise and thanksgiving to Him
for his many mercies. A love offering will be taken, the total of which will be
applied to the Building Fund.

Our doors swing open; our hearts say, Come and rejoice with us.
Come thou with us, and we will do thee good." (Num. 10:29).

Yours for the Master's cause,

ELIZABETH BAPTIST CHURCH

B. P. Parks, Pastor

Charles W. Spake, Clerk

Those who accepted the invitation must have rejoiced greatly with the
membership on that Sunday morning as they united to sing, prayed with
their fellow Christians, and sat to hear the sermon in an auditorium designed
to seat 500.

The six department assembly rooms now made possible future growth
Sunday School enrollment and provided properly designed space for bet-
ter teaching methods.

No longer would there be any question about where or when they
could baptize. A heated baptistry was now available. A small kitchen was
in the basement area and congregational socials could now be held at the
church. All the dinners would not have to be held "on the ground" as the
basement now made it possible for the people to have their "dinners in the
social hall."

Magel Mull, a long time member, says that she remembers ever so well
the pulpit cloth of blue and gold letters that simply said, "God loveth a

cheerful giver." A cheerful giver! Yes, these saints of the thirties gave cheerfully of themselves and their substance to construct a building that lasted for only 14 years! They had built "the building that burned."

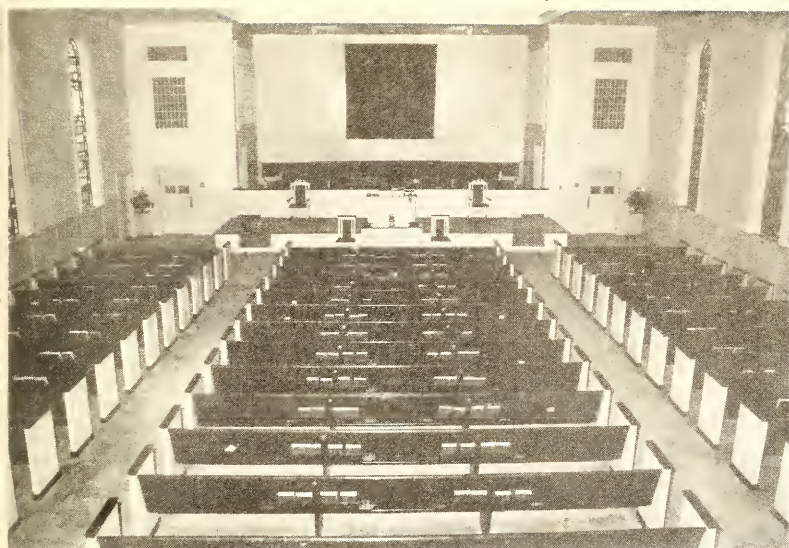
"THE PRETTIEST ONE YET"



Front

Back





Interior

At about 10:30 on the morning of July 26, 1956, Mrs. Bess Allen, called "Aunt Bess" by the older folks or "Miss Bess" by the younger, walked the short distance from her home and perched herself in a chair, remaining through lunch time, on the front lawn of her church. She was there to see the erection of the steeple, finally set in place at 2:45.

As she watched the six ton steeple being set in place, "Saint Bess" said to a Shelby Daily Star Reporter, "This is the fourth church I've seen go up on the same lot, but this is the prettiest one yet."

Many agreed! The Biblical Recorder of June 1, 1957, gave its cover page to the new structure and stated, "It is regarded as one of the most attractive churches in the state and beyond."

How did the saints get to that steeple erecting day? It wasn't easy! They began their march from the ashes of their third building. It continued in prayer, planning, patience, and persistence until that delightful day when they entered beneath that steeple into a new meeting place and sang again "Praise God From Whom All Blessings Flow."

"THE NIGHT THEY CRIED"

It was around six o'clock on Monday evening, December 13, 1954, when an unnamed man observed smoke coming from the church building. He thought it had to do with preparation for a church meeting. A short time later the smoke erupted into a seething mass of flame which soon left only burned and scarred brick.

The flames had not gone unseen. Seeing the flames or hearing the news



It will be a long remembered night for all the people of Elizabeth and for miles around.

of the fire at the church brought many of the saints from their warm home out into the cold night. Standing in the glow of the fire many unashamedly shed tears as they thought and talked. They had reason to cry. Their church, poorly insured against such a destructive fire, was gone in the flames. As the pastor put it, "We don't even have a song book."

What was left? The following morning, Dr. Wall gave answer when he said, "There are three things left. The Big Shepherd up above, the little shepherd down here, and the sheep." And that was enough! Out of a night of tears the sheep followed the leadership of their "down here" shepherd who got his inspiration and instructions from the "up above" Shepherd into the sunshine of a new and greater day.

"AT THE SCHOOL HOUSE"

The temporary church house for the saints was made available through the kindness and generosity of county officials when they opened the doors of Elizabeth School as a meeting place.

After the fire on Monday evening the next regular scheduled meeting of the congregation would be their usual Wednesday evening "Prayer Meeting." On Wednesday evening, December 15, 1954, ninety six people gathered with

their pastor in the school house. Their prayer time began as they sang a most appropriate hymn "How Firm A Foundation." It continued as the pastor led them in a time of "Thanksgiving." The first offering received following the fire was \$54.67. It had to be, as described by the minutes, "A most impressive hour."

On Sunday, December 19, 1954, the first Sunday school and worship hours were held in the school facilities. The record shows that 475, including 16 visitors and 2 new members, were in attendance. At the initial worship Pastor Wall continued an emphasis on gratitude as he spoke on the subject, "In Everything Give Thanks." A regular offering of \$356.64, plus \$714.00 for the Building Fund was received.

February 17, 1957, was the last Sunday "at the school house." It has been described as "a wonderful day when many rededicated themselves to the ongoing of God's work."

"PLANNING FOR THE NEW BUILDING"

On January 2, 1955, the congregation selected a Planning Committee, chaired by Curtis Sanders and consisting of deacons and the general organization leadership, to lead in making plans for a new church.

The first meeting of the committee was held in the home of Mr. and Mrs. E. C. McClain on Friday, January 21, 1955. Mr. Roland Crowder from the Sunday School Board, Mr. Pilcher of The Moeller Pipe Organ Company, and V. W. Breeze, architect of Shelby met with the committee at it's second meeting which was held at the school house on January 25, 1955.

The committee made its first recommendations to the congregation on March 6, 1955 when V. W. Breeze and Associates was employed as architect.

A Building Committee, with Coleman Self as chairman and J. R. Cline as vice-chairman, was approved. Additional members were Bryan Poston, Bailey Mauney, E. L. Beam, Alonzo Spake, and S. B. Wilson.

E. C. McClain was selected to chair the Finance Committee. Ralph Roberts was accepted as treasurer and David Putnam as chairman of the Building Fund. S. B. Wilson, Jack Hoyle, E. L. Beam, Jim Cornwell, E. P. Porter, John Blanton, Bryan Poston, Mrs. Raymond Cline, Z. V. Cline, Mrs. John Mauney and Julius Mull completed the approved committee.

On May 15, 1955, a joint recommendation from the Planning, Building, and Finance Committees to accept tentative plans was heartily approved by the congregation.

At the morning worship on Sunday, November 27, 1955, the congregation voted to let the general contract for construction to A. A. Ramsey and

Sons for a total of \$176,000. The Electrical Contract was given to Canip Electric Company at a cost of \$8,900. Plumbing was granted to Floy Greene Plumbing Company at an estimated cost of \$6,500. The Heating Contract went to Campbell Roberts Plumbing and Heating Company at an estimated figure of \$16,000.

As a means of partially financing the cost of \$207,900.00 (plus furnishings) the congregation, in the same conference, authorized the Trustees "to sign a deed of trust on our present property to the First National Bank and to borrow from said bank an amount not to exceed One Hundred Thousand dollars (\$100,000) to be paid back by the month over a period of ten (10) years.

On Sunday, December 11, 1955, two days short of one year since first took their last building, the saints of Elizabeth broke ground for "the prettiest one yet."



"A DAY OF DELIGHT"

Sunday, February 24, 1957, 802 days after their building had burned the saints returned to their sacred soil. If they left with tears of sadness, they now were returning with tears of gladness. It was indeed a day of much delight.

The day's bulletin announcements said, "As we enter this new building may we hear the Psalmist say, 'Praise ye the Lord,' and do just that." And praise Him they did! With deep gratitude the congregation must have rejoiced as they listened to the choir render "Praise Ye The Lord" and to Woodrow Wall as he sang "Open The Gates Of The Temple." As their pastor preached on "Mountain Moving Faith" the people must have given in their hearts a grand amen as they thought of how their faith had removed mountains and brought them back home. It was in the thrill of a great victory that they sang "Faith Is The Victory" as their closing hymn. Following the benediction by The Reverend J. W. Suttle the hearts of the people must have joined the voices of the choir in "Bless This House" as their prayer response.

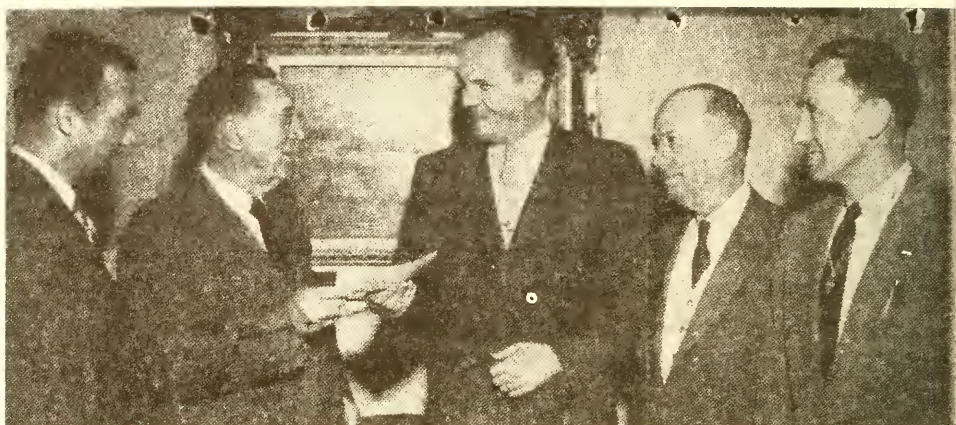
Their day of delight was completed when the saints gathered at the evening hour to hear Dr. C. C. Warren, President of the Southern Baptist Convention and pastor of First Baptist, Charlotte, present the message.

"PAYING FOR THE BUILDING"

Financial records indicate that \$33,000.00 was "received for Insurance Settlement." Against a cost of \$254,257.00 (including furnishings) this left a total of \$221,257.00 to be raised or borrowed. Such a sum in the early thirties would sound insignificant, amounting to about two thirds of the present annual receipts of the church. To understand and appreciate what the saints had undertaken in their debt it must be remembered that the amount was near more than nine times greater than the annual receipts when the church building burned.

How could they do it? How did they pay for the new building and dedicate it free of debt seven years from the time it was entered?

Friends, brothers and sisters of like faith, and Christians of other churches reached out with a samaritan hand. Perhaps the largest single sum from a sister church came when Pastor John Lawrence led the First Baptist Church of Shelby in raising and presenting a check of \$5,007.43 to pastor Wall and David Putnam, treasurer of the Building Fund.



By far the greatest amount of gifts came as the result of what was called "Marching To Victory Sunday." Dr. Wall led the saints to and in the march. It all began on Sunday, February 13, 1955, as the people met for worship at the Elizabeth School. The minutes state that "over 300 of our people dropped in their offering to help rebuild our church." The first offering received in the chest was \$5,000.

Those who participated in the march for years can never forget the excitement and inspiration it generated. Nor will the saints ever cease being thankful for the unique and successful method used to receive the offerings that paid for their building.

"Marching To Victory Day" was held each second Sunday as a part of the worship. Prior to coming to church, the members placed their offering in a special marked envelope. At the appointed time one of the brothers would place the 20" x 11" chest first on the left corner of the platform that faced the congregation. Then those who sat in the section stood, made a right exit from their pew, marched by the chest as they placed their offering and made a left entrance back into their pew. After the first section had marched, the appointed brother would move the chest to serve the center and right sections as they marched in like manner to make their offerings.

How did they pay for the building? They did it through a chest. It would not be sacreligious to call it "The Little Box That Paid The Big Bill." Remember that with the exception of \$30,000 from friends outside the church and the \$33,000 insurance coverage no less than \$188,000 was dropped into the chest.

"A DAY OF DEDICATION"

Sunday, February 23, 1964, seven years after entrance into the building and no less than 84 "Marching To Victory Sundays," the saints gathered to celebrate the dedication of God's House completely free of debt.

Pastor Charles Summey led in "The Service of Dedication" that included a message of dedication by Dr. W. Perry Crouch, General Secretary-Treasurer, North Carolina Baptist State Convention. Congregational singing was under the direction of Joe Stroud, Church Music Secretary of The Convention.

"TO GOD BE THE GLORY"

The saints had wept in the ashes of their destroyed place of meeting. Their spirits, however, were rekindled in an awareness that for them and others the future could be as bright as the promises of God. Under God and into the future they moved with firm conviction that their God would supply their needs in keeping with His glorious riches. They knew they could build again!

Now, whether it be as they pass by or see from a distance the steeple which "Aunt Bess" saw set into place, the people can say, "Just beneath it is the prettiest one yet." And, fully aware of Him who used them, helped them, and blessed them in their venture, the saints of God join their voices to say, "To God Be The Glory!"

"HERE WE GROW AGAIN"

One year before their completion of payment and dedication of the new facilities, the saints had out grown them. Now they were speaking in terms of more space and additional leadership.

On May 15, 1963, the deacons appointed "The Future Needs Committee." Ralph Hord was selected to serve as chairman. Coleman Self, Mrs. John Mauney, Mr. Bryan P. Poston, and Mrs. Charles Martin completed the committee. Carefully and wisely the committee sought to find the desired direction by surveying the membership for suggestions. The results of suggestions supplied by the survey indicated a wide range of future projects to which the congregation could give much attention. Not all the suggestions, good as they may have been, could be followed. Priorities had to be estab-



lished that would enable the saints to go marching on into the future. The deacons did establish a priority on November 20, 1963, when it was agreed that a recommendation be presented to the church requesting permission to appoint "a planning committee for another educational building."

The bulletin of September 6, 1964, announced that Fred Mauney, Claude A. Poston, John Rollins, Tom Walters, Rev. E. S. Elliott, Mrs. R. I. Hord, Mrs. R. E. Roberts, Jr., and Robert Borders, as chairman, would constitute the committee.

On May 15, 1966, after nearly two years of work on the preliminary plans, the Planning Committee presented floor plans and drawings of outside elevations. The estimated cost of "just under \$200,000" included air conditioning but excluded furnishings. After adopting the preliminary plan and estimated cost, the church approved a "Building Committee consisting of Bryan A. Poston, Hugh Spangler, Bobby Spake, O. P. Allen, and Buford Self." The committee later chose Buford Self to serve as its chairman.

A Finance Committee, composed of Dr. Ted Westmoreland, Fred Mauney, Bob Pope, Raymond Cline, E. C. McClain, and with Robert Borders and Joe Mauney serving as ex-officio members, was approved by the church on September 11, 1966. As instructed by the church, the committee selected Ted Westmoreland to be chairman.

In a recommendation, on November 6, 1966, the committee presented and the congregation approved the following guidelines:

(1) The New Building was to be started only after the church had raised enough capital and increased its building fund income to sufficiently undertake the project.

(2) All money received on each second Sunday, beginning in December, 1966, was to be placed in the Building Fund.

(3) All Building Fund money was to be placed in a savings account and withdrawn only to pay for the building unless the church voted otherwise.

In their eagerness to find a way to secure necessary and quick funds so the building could be started, the congregation may have unintentionally imposed upon themselves some problems with their regular budget needs by electing to use all second Sunday offerings for the Building Fund. The bulletin on March 19, 1967, indicated real difficulty in attempting to operate the total program with only three Sunday offerings. "To do it," so the Finance Committee said, "we will need an additional \$300 income for each of the Sundays." Deacon minutes of October, 1967, point out that Cooperative program gifts for April, August, and September, for lack of funds, had not been forwarded. We have not been able to document when the church returned to two offerings, but by October 15, 1967, it appears from the bulletin that the second Sunday included two offerings. One, of \$1,285, was for the Building Fund. The other, of \$1,103.07, went to the General Treasury. The bulletin of December 3, 1967, continues to call attention to the Building Fund and suggested that the people "keep this in mind when you divide your offering next Sunday."

Regardless of what appeared to be some confusion about the second Sunday offering, as 1967 came to an end the congregation was reminded of the \$25,000 requested by the Finance Committee at the year's outset and announcement of its attainment was made.

The "Marching To Victory Offering," continued to be the method needed to raise pre-construction money and to pay the debt for construction of the new facility. On November 26, 1967, using the "chest offering" as was sometimes called, the people gave a special additional offering as a memorial to their deceased pastor by placing an offering "into his offering box."

On the very first Sunday of January, 1968, Chairman Westmoreland commended the church for reaching the \$25,000 goal and, for the committee, challenged the people to give a day's pay to the Building Fund on February 25. During the same conference the church unanimously authorized the Building Committee to proceed with plans for the new building.

Six months after the decision to proceed, the Building Committee, on June 23, 1968, presented the proposed plans for the building for congregational action. The church unanimously approved the plans. The bulletin of July 21, 1968, announced that low bids for the building totaled \$237,562.00. In a business session of October 28, 1968, the Building Com-

mittee Chairman informed the congregation that adjusted bids of \$235,356.00 plus the architectural fee of \$10,256.00, would make the total cost \$245,612.00. During the same session it was decided to borrow necessary funds for completion of the building from First Citizens Bank and Trust Company.

Sunday, November 10, 1968, Pastor James Stamey led the saints in "groundbreaking" for the new building. The ground to be broken was designed as a cross, as the bulletin stated, to remind the participants that "the cross is a beginning point for all of us." A part of the "Litany of Consecration" had the people to say, "For the erection of a building in which the word of God may be given both by precept and example." The building would be anchored to the cross. The Bible would be its centerpiece. God would be glorified as the people came and learned well that Jesus is the way, the truth, and the life.

During the period of construction a "Furnishing Committee," chaired by Bob Decker, worked carefully and deliberately to provide the new structure with adequate and up-to-date furniture and equipment which would enable teachers to use the most effective teaching methods. Assisting him in making the choices and recommendations were committee members Mrs. Gordon Dixon, Mrs. Billy Wilson, Mrs. J. A. Spangler, E. C. McClain and Buford Self.

E. C. McClain headed a "Committee on Memorials" which greatly supported the furnishing of the facility as the committee suggested memorials and received funds to purchase needed equipment and furniture in memory of or in honor of people. He received valuable support from the remainder of the committee composed of Mrs. John (Sudie) Mauney, Mrs. Robert Borders, Mrs. Billy Wilson and E. L. Beam. One can see the results of their work by noticing the "Honor Boards," located at several strategic locations in the buildings, upon which have been placed honor or memorial plaques.

Sunday, February 8, 1970, was called "A Red Letter Day," and for good reason. The saints would march into a new addition. They had "grown again!" Gladly the people would watch and rejoice with the children and youth as they "moved into their new home." The building of three floors, consisting of about 17,000 square feet of space, and costing more than a quarter million dollars would provide sweet relief to those who scampered from their cramped and crowded small rooms into more spacious surroundings. Now the older youth and adults who remained in the older building could have more adequate and comfortable space to which they could come on the Lord's Day.

The Day of Dedication was Sunday, February 22, 1970. Marse Grant,

Editor of the Biblical Recorder, was the featured speaker. The Reverend Charles Summey, a former pastor whose leadership gave birth to the need of the addition, and chairman of the various committees assisted in the program. Pastor Stamey led the gathered congregation in a Litany of Dedication which, in part, declared - "To the Teacher of Galilee, who when he saw the multitudes, had compassion of them, and taught them the way of life." To which the people responded, "We dedicate our building." To that commitment the saints have remained faithful. Whether in the caring for an infant in a crib, the teaching of a child the things of God, the opening of children's eyes to mission needs, the fellowship meals around the tables, or the periods of sacred learning under the pastor's leadership, the building has been used in the name of "The Man of Galilee."

If the day of entrance was a "red letter day," Sunday, February 29, 1976 was correctly called "A Day of Celebration." The plans had worked. A New Educational Building became reality. For six years it had been productively used. During that period the saints had continued their "Marching To Victory" each second Sunday. They had placed in "the chest" their offerings, averaging \$2,400 per Sunday, to erase a debt of \$178,000. It was indeed a day to celebrate.

The day included a most appropriate sermon. "Debt Free, Yet In Danger," which reminded the people that only one debt had been erased and that there was the constant danger of forgetting greater debts to God and other people. Joe Mauney, Deacon Chairman, in his assignment for the day, spoke to the question, "Where To From Here?" The saints could not sit on their most recent achievement. They must go marching on! Even as they celebrated, dreams for a "Five Year Program" were being set into motion. Where would they go? Their next march would be right into that program. They had just "grown again." Now they were making ready to do it again!

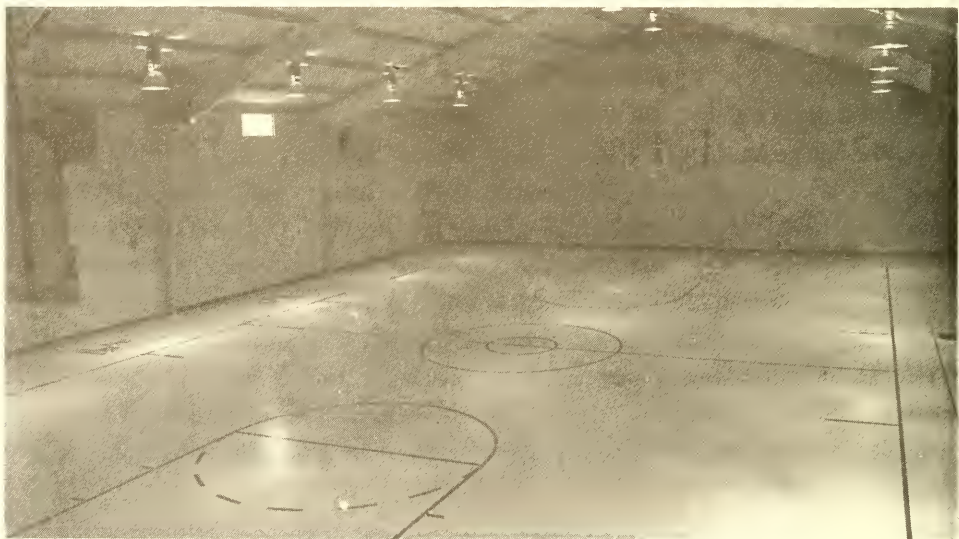
LIFE ENRICHMENT CENTER

On Sunday, February 7, 1982, ground was broken to indicate that the saints would soon have another building in which their ministry could be expanded. It would be the culmination of a "Five Year Program" adopted by the church on Sunday, October 17, 1976.

Reaching the ground breaking point had not come easily nor without much discussion. From the inception of the program proposed by the 'Committee of Twenty Six' there were those who honestly questioned the wisdom of constructing what was first considered to be a gymnasium. Though the congregation had adopted the building as a part of the total package, a final decision to proceed did not come until April 12, 1981. In a



Exterior



Interior

conference on that date the original subcommittee presented three propositions for consideration. It was the recommendation of the committee that the church vote to accept one of the three with the understanding that the third proposal, to proceed by hiring an architect and at a cost not to exceed \$175,000, was their choice. The additional options were to postpone the project for two years, at which time a final decision would be made, or completely cancel the "gymnasium" phase of the five year program. After a lengthy and healthy discussion, the congregation voted by secret ballot to accept the choice of their committee and proceed.

On Sunday, May 31, 1981, a "Building Committee" with Dean Bridges serving as chairman was approved. Other members were Joyce Beam, Harold Blanton, Gene Lee, Hugh Long, Linda Thrift and Clyde Willis. The committee was authorized to "develop and approve plans, select the site, and fix all details of construction for the building." During the same conference a Finance Committee with Fred R. Mauney serving as chairman was authorized. Tom Curry, Frances Cline, T. G. Westmoreland, and Margaret Wilson completed the committee that was to "develop and promote a plan for securing of funds to complete any payment of borrowed funds."

After many meetings in which the Building Committee sought to get the best possible building for the least amount of money, a recommendation was prepared for presentation to the congregation. On Sunday, January 10, 1982, the congregation heard, discussed, and approved the proposal of their committee. T. C. Strickland was awarded the construction contract at a cost of \$114,995. An additional \$10,000, to cover any necessary additions or modifications the committee may find necessary, was authorized.

The Finance Committee completed its assignment by requesting the church to authorize trustees "to borrow such necessary funds from persons or institutions as they deem appropriate upon such rates of interest as may be required." No hesitancy was shown by the congregation as the request was approved.

As construction began there was reason to rejoice. Cost of the building was far less than anticipated even though it was to be made larger than first planned and included quality material throughout. A workman for the company who came to install the backboards for the basketball court was heard to say, "you people believe in going first class." When asked what he thought the building would cost, he replied, "not less than \$200,000." The committee could take pride in what had been accomplished. And the people had good reason to rejoice. They were getting a first class building at a fantastic cost.

Gladness came from another source. The debt would be far smaller than was first feared. The Finance Committee had kept a challenge before the people. Committee members set an example when they pledged not less than \$7,000 to be paid during the construction period. Members of the congregation followed as they increased their second Sunday Special Projects Offering. At the conclusion of the construction the debt would be only \$35,500. The saints found another reason to be happy about it all. There was no reason to pay the high interest rate required by lending institutions. Eleven of the church members contacted by the Finance Committee had agreed to loan the necessary funds either at no interest or at a rate far below those of lending institutions.

It was a happy time for the saints as they marched from the auditorium on Sunday, October 12, 1982, to cut a ribbon at the door of their new building and enter it for the purpose of dedicating it to God. It had been decided that the facility would be more than a gymnasium. The name, "Life Enrichment Center," had been given to the building. To that end the structure would be dedicated.

Following the ribbon cutting ceremony in which the various committees participated, the people stood against the walls or on the floor as their pastor led in the dedication celebration. They heard the words, "And Jesus increased in wisdom and stature, and in favor with God and man." (Luke 2:52) With much attention they listened to the reading of I Corinthians 9:25-27 and had affirmed again the Biblical truth that the body must be kept in subjection as it is disciplined for God's glory. Following the selected scriptures, the pastor spoke briefly on the subject, "Dedicated For Development," and led the dedicatory prayer.

One present for opening and dedication of the center could sense the purpose of the place. It would be far more than a place to play. Within the walls there would be a time for play, fun, fellowship and exercise. But far greater would be the enriching of life that would come to those who entered the door and participated in the many and varied activities the building now made possible. Who could ever have selected a better name? Now, indeed, the saints had themselves a "Life Enrichment Center."

III. Other Buildings in our History

FIRST HOME FOR THE PASTOR



Duc. Stamp Affixed \$7.70

391

STATE OF NORTH CAROLINA—Cleveland County.

THIS DEED, made this 13th day of January A.D. 1944 by and between Boyce P. Sherer and wife Theresa S. Sherer

of the County of Cleveland and State of North Carolina parties of the first part, and B. B. Wilson, P. M. Mauney and T. C. Gardner, Trustees of Elizabeth Baptist Church

of the County of Cleveland and State of North Carolina parties of the second part
WITNESSETH That the said parties of the first part in consideration of One Hundred and No/100 Dollars, to them

part, the receipt of which is hereby acknowledged, have bargained and sold, and to these presents do grant, bargain, sell and convey unto said B. B. Wilson, P. M. Mauney and T. C. Gardner, Trustees of Elizabeth Baptist Church and their successors all of that tract of land, situate, lying and being in No. 6 Township, Cleveland County, State of North Carolina, and more particularly described and defined as follows:

Lying about three miles East of Shelby on the North side of the Charlotte-Asheville State Highway, commonly known as Highway No. 20, and adjoining the lands of Gardner Land Company D. Allen and others, and bounded as follows:

Beginning at an iron stake in the North edge of the Charlotte-Asheville State Highway, the same being six feet from the edge of the paving, a corner of the Gardner Land Company, and thence south 26 east 750 feet with the North edge of said Highway to a stake, six feet from the paving, thence a new line north 24 degrees and 40' east 908.3 feet to a pine at the corner of the woods, thence north 0.10' west 532 feet to a stone, Rodney Mauney's corner; thence with Mauney's Line north 85 west 238.5 feet to a stake, a corner of the Gardner Land Company, thence with their line south 8 east 200 feet to a stone; thence south 41 west 670 feet to the beginning, containing 11.61 acres, more or less.

The foregoing being the tract deeded E. F. Curtis and wife Gora H. Curtis, by W. A. Angler and wife, and J. L. Guttle, by deed dated May 27, 1927, and recorded in Book "3-U" Deeds, page 500 of the Register's office of Cleveland County, N. C., and by the correction made by J. D. Allen and wife, and Lee R. Weathers and wife on July 4th, 1928 and recorded Book "3-Y" page 490, of the Register's office of Cleveland County, North Carolina.

What can be called the "first parsonage," along with 11 acres of land was purchased from Boyd P. Sherer on January 18, 1944, at a price of \$6,700.

Pastor Boyd Cannon lived in the home until 1948 when he moved into the newly constructed parsonage.

In a called meeting of February 29, 1948, the deacons discussed the selling of the house and some lots which surrounded it. The discussion concluded with the recommendation to the church that "the property be sold for \$9,500 by Noland Land Company."

SEXTON'S HOUSE



According to the minutes of September 15, 1946, it was first called "a house for the Keeper." On that day the church voted to build "the first room house on the church property to house the Keeper." H. L. Robert Bryan Poston, M. L. Borders, John Mauney, and J. S. Putnam were appointed to serve as the Building Committee.

The purpose of having the house near all buildings was to have the "sexton" so he could "watch out for the church property" and be near his assigned responsibilities.

Thomas Baughman, according to a family member, was the first full-time sexton to live in the home. Church minutes indicate that Nathan Lovelace, elected as sexton on August 31, 1947, was the second to reside there. E. D. Medford, elected on June 2, 1952, became the third resident. He was followed by H. H. McGinnis and Robert Fitch. Mr. and Mrs. Tom Dye

While serving as a team, were the last "full-time" personnel to occupy the house.

Upon going to a contract plan for janitorial services, the congregation has made the "keeper's house" available to students from Gardner-Webb College who have served on a "part-time basis."

THE PARSONAGE



The present parsonage, first occupied by the Cannon family and now used for the minister of music, was constructed on land purchased from Mrs. D. Allen on June 1, 1948.

A Building Committee, composed of Z. V. Cline, Bryan Poston, and Chiv Blanton was selected by the deacons in a meeting of March 28, 1948. On April 4, 1948, the deacons "authorized the committee to go forward with the building." In the same meeting Chiv Blanton was "appointed as foreman of the building."

Though no documented cost of the parsonage can be found, D. Boyd Cannon, in a letter dated June 29, 1956, gives the cost at \$19,000. The 1948 minutes of the Kings Mountain Association lists the value of the pastor's home at \$17,000. Whatever the cost, Mrs. J. R. Cline, on January 23, 1949, was asked by the deacons "to act as chairman of campaign to raise the balance of pastorium debt." Mrs. Cline accepted the responsibility and on March 15, 1949, presented a plan which included "working through Sunday school departments, classes, members not attending Sunday school, and on

out to non resident members." The plan must have been successful as Deacon Chairman J. A. Dycus, in the deacon's meeting of November 13, 1964 "commended the church on the wonderful way they had cooperated in paying off the church debt."

Doc. Stamp Affixed \$1.10

STATE OF NORTH CAROLINA—Cleveland County.

THIS DEED, Made this 1st day of June, 1964, by

Mrs. Bessie Borders Allen

North Carolina of Cleveland County and State of
and their successors in office for Elizabethtown Baptist Church, Cleveland County and State of
North Carolina

of the second part: WITNESSETH, That said Mrs. Bessie Borders Allen
in consideration of Ten Dollars and other considerations

he the afore named Trustees of Elizabethtown Baptist Church and their successors in
office.

in consideration of the sum of Ten Dollars and by these presents do grant, bargain, sell and convey to said
Trustees for Elizabethtown Baptist Church, their successors in office heirs and assigns, a certain tract or
parcel of land in Cleveland County, State of North Carolina, containing the lands of Elizabethtown Baptist Church and Mrs. Bessie-
Borders Allen

and others, and bounded as follows, viz.,

Lying on the west side of the Paved Highway and on the south side of the Elizabethtown Baptist Church lot and bounded as follows;

Beginning at a point in the center of the said highway leading south towards the Cleveland County Home; opposite an iron stake on the west side of the Highway and runs thence with the said Church lot north 86-25 west 254 feet to an iron stake in the said Church lot line; thence south 40½ west parallel with a road, 137 feet to an iron stake; thence south 5½ east 325 feet to the center of the Highway; thence in the center of the Highway north 5 west 110 feet to the place of beginning, containing 31,790 square feet more or less.

HOUSE FOR MINISTER OF MUSIC

On April 16, 1964, the deacons voted to recommend the purchase of lot measuring 160' on Elizabeth Avenue, 150' at the back side and 200' in depth, at a price of \$3,600. It was upon this lot that the house was constructed.

On September 24, 1964, a "contract and agreement" was made with Branton Construction Company to construct the house at a cost of \$19,800. The bulletin of May 9, 1965, reported that "The Deckers are now occupying the new residence at 315 Elizabeth Avenue."

At the conclusion of Bob Decker's ministry the deacons, on June 16, 1970, "authorized the House and Grounds Committee to get appraisals and other information relative to selling the home and report back to the deacons." The requested information was reported back to the deacons and submitted to the church, on July 26, 1970, with the recommendation that the house be sold. After discussion, "the church voted by majority to sell the house."

In a business session of August 23, 1970, the House and Grounds Com



mittee announced an offer to purchase the home at a price of \$26,500. A motion was made and seconded that the offer be accepted. The motion carried and the house was sold with the understanding that the church would receive \$25,175.

IV. Shepherds of the Saints

Only 19 pastors in 100 years? Yes, history records that the average span for a pastor at Elizabeth is slightly more than 5 years. During the last 50 years the average length has been above 7 years. Such a record speaks well of both shepherds and saints.

From the first pastor, C. F. Felmet, whose one year may be the shortest tenure, to the present pastor, whose length of service is the longest, the pastor-people relationship has been strong and enduring.

Like most Baptist churches in their early days, Elizabeth shared a pastor with several other churches. A good example is found in the minutes of March 14, 1920 which state - "just before preaching by Brother Kester the church was called in conference and upon recommendation by committee the church unanimously called Rev. Gaston Camp for 1/4 of his time as pastor of this church." On August 13 of the same year a motion was made and carried that the 4th Sunday preaching hour be changed "from 11:00 a.m. until some hour in the p.m. provided it was the wish of our pastor to accept work at some other church at that hour." "After some remarks," state the minutes, "and the motion failing to be unanimous the first motion was rescinded deferring the subject two weeks longer."

Though records are not available for other periods of time, we do know that in 1920 Pastor Camp served Eastside, Ross Grove, Buffalo, and Elizabeth.

An early characteristic of Elizabeth, and other churches, was what has been called "the annual call." The minutes of November 23, 1913 state - "The Elizabeth church extended a unanimous call to Rev. W. E. Lowe of Blacksburg to serve as pastor for the year 1914." There is no available record to indicate when the practice was discontinued. However, with the calling of a successor to Lowe in 1919 there is no evidence that it was for a period other than indefinite.

As one observes the history of pastors at Elizabeth, it is not difficult to conclude that God has been at work among these men whom He called into his ministry. Success of their leadership indicates that God had a specific pastor in a specific place over a specific period of time to do a specific work.

The great majority of the pastors have gone to their heavenly reward and heard their Master say, "Well done, thou good and faithful servant." Let our history record that where we are today and expect to be tomorrow is largely because of God's men being where He placed them in the many yesterdays of our first one hundred years. To those who have gone and those who yet remain we affectionately say, "Well done, undershepherds of the Great Shepherd."



CHRISTOPHER FRANCIS FELMET

1883

The first pastor of Elizabeth was known as an Evangelist. His initial ministry was to lead in a brush arbor revival which resulted in a Sunday school and later the organization of a church under his leadership.

Felmet was born in Lincoln County on January 19, 1846. He was ordained into the gospel ministry by the New Prospect Baptist Church on December 2, 1881.

Pastor Felmet served in the Confederate Army and at his death, on March 19, 1921, was buried at the Zion Hill Church Cemetery, located just off highway 29 between Spartanburg and Cowpens, S. C.

The "One Hundred Year History of Kings Mountain Association" list The Reverend Felmet, his wife, and their son Thomas as charter members of The First Baptist Church, Kings Mountain.

It is interesting to note that Felmet's son, Julius Pinkney, also became a minister, and a grandson, Glenn Edward Felmet, now retired, is yet known as a dynamic preacher.

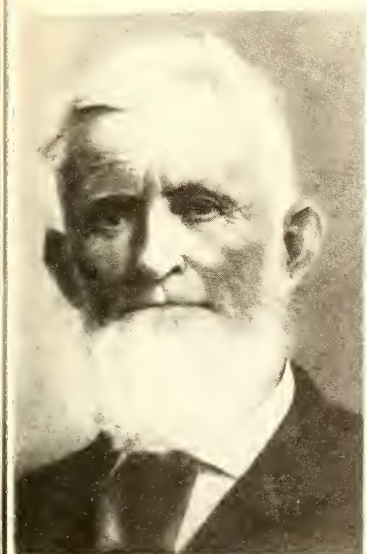


JAMES MONROE BRIDGES
1884-1892

Pastor Bridges was a native of Cleveland County. He was born on April 1, 1847, died October 27, 1906, and was buried in the Sunset Cemetery in Shelby, N. C.

Like many of the early pastors, Bridges had no degree by his name nor was he in possession of what is often called a formal education. Yet, at thirty six years of age, he sought to better prepare and equip himself for the ministry by beginning to study under a Professor King of Shelby High School. His ministry of nearly nine years at Elizabeth indicates that he became well equipped to serve effectively as an undershepherd.

In addition to his pastorate at Elizabeth, it is known that he served other churches in the Kings Mountain Association, the Sandy Run Association of North Carolina, and Broad River Association in South Carolina.



THOMAS DIXON
1893-1897

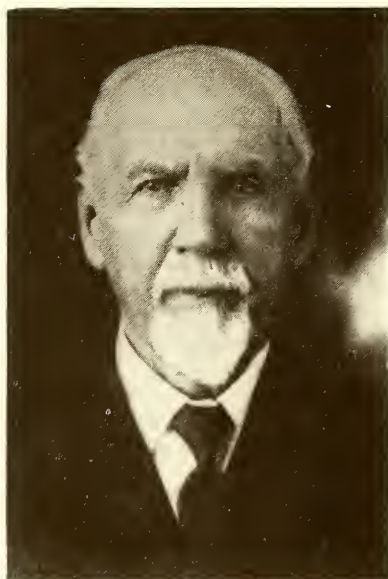
Born in Cherokee County, S. C. on December 24, 1820, Thomas Dixon was ordained to the gospel ministry on February 11, 1845, by the Antioch Baptist Church. He died on May 1, 1909, and is buried at New Prospect.

At the early death of his father, Thomas was left to support his mother, who lived to be 104, and help her in the rearing of three younger children. His early responsibility proved to be helpful when he became a father, for his children made notable contributions to their fellowmen. A. C. was a prominent clergyman and author. Thomas, Jr. was a clergyman, author ("The Clansmen"), and lecturer. Frank became a preacher and lecturer. Melia Dixon Carroll, it is reported, became the first woman doctor in North Carolina and at one time served as physician at Meredith College. Addie Dixon Thecker, evidently the youngest, became a writer and teacher.

Prior to his pastorate at Elizabeth, Dixon inherited 32 slaves from his mother-in-law and migrated with them in 1860 to Little Rock, Arkansas, where they remained until freed. His relationship with the slaves was of such nature that within a year they all had returned and stated a desire to be taken back because life was better with him than after they were freed."

At the organization of the Kings Mountain Association in 1851 Dixon was elected as the first moderator. It is also known that he was a chaplain to the Klu Klux Klan, whose stated purpose at that time was "to defend themselves against intolerable burdens, the carpetbaggers, and to mete out even-handed justice."

Among his many accomplishments Pastor Dixon organized 20 Baptist churches, baptized over 6,000 persons, and officiated at more than 500 marriages.



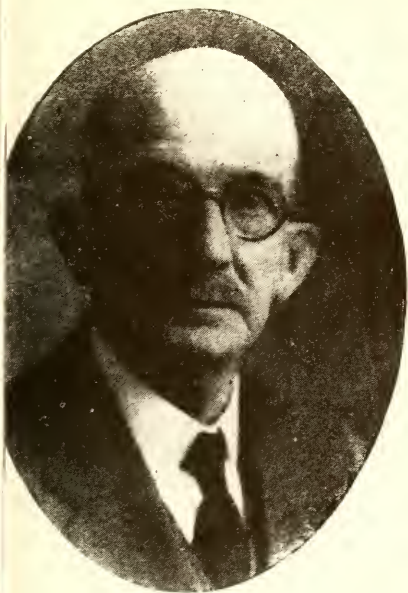
ABRAM C. IRVIN
1898-1901

The Zion Community of Cleveland County is the place of birth for Elizabeth's fourth pastor. Information gathered puts his date of birth on February 3 or 4, 1843 and time of death as January 8, 1926.

During the Civil War Irvin served in the Confederate Army. Captured by federal troops and imprisoned in Richmond, Virginia, he nursed fellow prisoners who were sick and wounded.

Evidence of Irvin being a prophet honored and respected by his own people is seen in his serving his home church, Zion, for a total of 25 years. He served as Moderator of the Kings Mountain Association for 10 years.

Like many of the pastors prior to the turn of the century, he had little or no formal education. Yet, he was always remembered as a zealous preacher, held in high esteem, and recognized as a loving pastor.



A. H. SIMS
1902-1906

Sims was born in Towns County, Georgia, on June 6, 1855. The Coal's Creek Baptist Church, Jackson County, N. C. ordained him to the gospel ministry on October 10, 1881. He died on August 29, 1928, and is buried in the Mountain Rest Cemetery of Kings Mountain.

Descending from a line of well known preachers, he was baptized by his grandfather, Elder Robert Byers, into the Tekoah Baptist Church, Fanning County, Georgia. His great-grandfather, Elder Joseph Byers, contributed greatly to Baptist life and churches in Western North Carolina and Georgia. Sim's ministry covered 47 years, mostly in Western North Carolina, and included the pastorate of 18 churches. It has been said that he led in one revival in Kings Mountain when more than 100 were converted and joined the church.



GEORGE GUSTAVUS O'NEILL
1907-1908

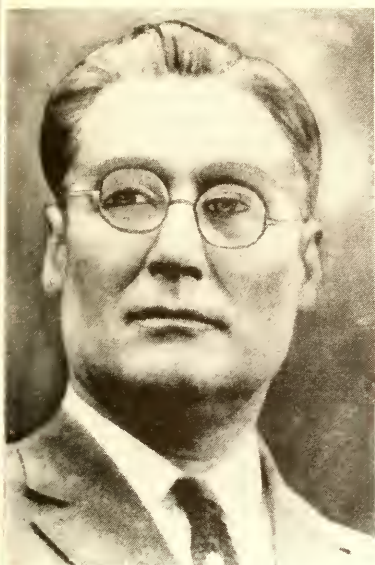
Pastor O'Neill has the distinction of being the first pastor of Elizabeth to have been educated at both a Baptist college, Wake Forest, and Southern Seminary, Louisville, Kentucky.

Born in Wake County, July 12, 1867, he was ordained at age 21 by the Shiloh Baptist Church (the oldest Baptist Church in North Carolina). The date of his death is recorded as April 7, 1958. He is buried in the Rutherfordton City Cemetery, Rutherfordton, N. C.

Pastorates of O'Neill reached as far East as Enfield and Roanoke Rapids and Westward to Asheville in North Carolina. He served in South Carolina at Georgetown and Inman. In the Kings Mountain Association he served Elizabeth, Bethlehem and Pleasant Hill.

It is not likely that any pastor shouldered more family burdens. His first wife died at age 40, leaving him with four small children. His second wife left him and filed for a divorce. His only son, George, developed Multiple Sclerosis while a student at Mars Hill College. One daughter, Naomi, died with the same disease. Miriam, the youngest daughter, remained at home, even after her marriage at age 35, to care for her father, who had been left helpless following a stroke in 1940, and her brother. The rough days were continued for his grandchildren when Miriam died and left two teenagers motherless.

It is no surprise that many ministers and churches sought and respected the counsel of this godly pastor during a crisis. He had learned well from his formal training and his practical experience from the "school of hard knocks."



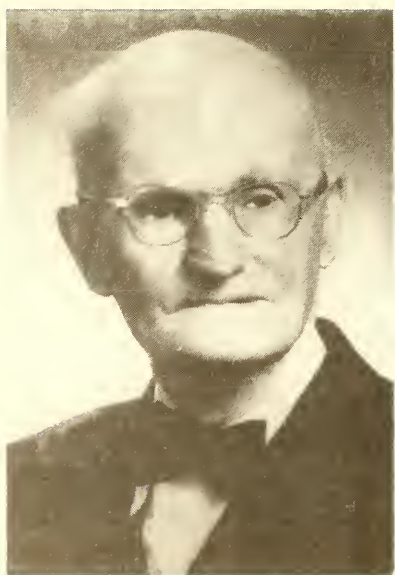
CHARLES W. PAYSEUR
1909

Born in Gaston County in 1877, he died at 38 years of age, on April 23, 1915, while serving as pastor of Cherokee Avenue Baptist Church of Gaffney, S. C. His place of burial is Gastonia, N. C.

He received his education at Mars Hill and Wake Forest. His ordination came in 1902 while a student at Mars Hill.

Aside from his brief pastorate at Elizabeth, Payseur served other churches in Gaston, Catawba, and Cleveland Counties in North Carolina and Cherokee in South Carolina.

The Gaffney Ledger of Tuesday, April 27, 1915, reported the death of the young pastor and in glowing terms spoke of his productive, yet short ministry, and of the high esteem in which he was held by the people of Gaffney. In the same news story it was revealed that during his illness of only three weeks, "while in pain and torture, Mr. Payseur prayed, sang, and quoted scripture as if he had been in the pulpit." It was most appropriate that his funeral was conducted on Sunday morning at Cherokee Avenue with an overflow crowd and six of his fellow pastors leading in the memorial worship.



J. W. SUTTLE
1910-1912

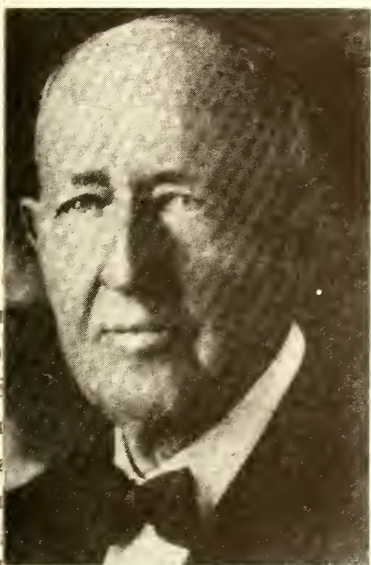
He was a nine year old boy who presented himself, upon profession of faith, for membership in the Beaver Dam Baptist Church. Though a deacon moved that he not be received because he was too young to understand, he was accepted. Those who knew him in action, others who have read of his ministry and know his history, could never conceive of John Suttle not understanding anything having to do with Christian living and Baptist Churches.

In May of 1937, New Bethel Church held a most unique service in which Suttle was honored for completing 25 years as pastor, celebrating his sixty-fifth birthday, his forty-fourth wedding anniversary, and his forty-sixth year in the ministry. Fifteen years later, at 80 years of age, he was still pastor of five churches. During the span of his ministry he served 37 Baptist Churches in North and South Carolina. For 28 years he was pastor of from 5 to 7 churches at one time. He lived, as he had dreamed for it, to see all seven of these become full time churches. One must conclude that for a nine year old "who didn't understand," little John did exceedingly well.

Records indicate that Suttle could have held a second pastorate at Elizabeth had he so chosen. The minutes of December 13, 1919 make reference to an unsigned "letter being sent to the one who has been elected pastor of this church." It can be assumed that the letter was received by Suttle and had some influence on his decision to decline the call extended in a conference on November 8, 1919. The December minutes simply state that "Brother J. W. Suttle declined to accept the pastorate of this church." Maybe it was just another case of a deacon who thought that "little John didn't understand."

Over his 65 years in the ministry John Suttle received many honors. In 1948 he was elected President of the North Carolina Baptist Convention. Another was being elected and serving for forty years, far longer than any other, as Moderator of the Kings Mountain Association.

On July 27, 1963, John W. Suttle went to his heavenly reward, his body was entered in Sunset Cemetery. Thousands who felt his influence and had the privilege of experiencing the leadership of the "little preacher" could correctly say, "Among us a giant has fallen."



ZACHARIAH DOBBINS HARRILL

1913

Z. D. Harrill was born on May 29, 1851. He died, at 84 years of age, while still serving as pastor to Campfield Memorial and Concord Churches of the Sandy Run Association. He served as Moderator of the Sandy Run Association for 25 years.

Aside from his brief pastorate at Elizabeth, Harrill served churches in the Kings Mountain, Sandy Run, and Catawba River Association.

On the day of his funeral the Kings Mountain and Sandy Run Associations were in a joint conference and adjourned the meeting early to attend his funeral and burial in the Bethel Church Cemetery at Ellenboro.

Harrill, upon the recommendation of the Pulpit Committee, was called by the congregation on December 21, 1912. On October 26, 1913, he submitted his resignation "to take effect at the end of the year."



WILLIS EDWARD LOWE

1914-1919

Pastor Lowe was extended a call to the Elizabeth pastorate on November 13, 1913, to serve the church "for the year 1914." Then, on November 7, 1914, he was "called to serve another year." On November 11, 1916, he informed the church that he did not expect to serve another year. "Deacons," as the minutes read, "were appointed to see after another pastor." It must have been the feeling of Deacons that the relationship be continued for on December 9, 1916, they recommended that he again be called and the church gave a unanimous approval for the call. He remained until the church finally accepted his resignation on September 13, 1919 "but not without regrets."

A native of Prince Williams County, Virginia, he remained in his native state for an education at the University of Richmond. He later attended Southern Baptist Seminary at Louisville, Kentucky.

Prior to locating in Cleveland County, where he rendered valuable service as pastor to several churches for 24 years, Lowe served churches at Clover and Blacksburg, S. C. During his ministry, he received the reputation as being a modest, unassuming, sympathetic, industrious, and lovable person.

At the time of his death, he was pastor of Pleasant Hill, Antioch, Mt. Paron and Buffalo Churches. On Sunday morning, October 4, 1936, he was preparing to leave for the morning worship at Pleasant Hill when he was stricken with a fatal heart attack. He was buried in the New Hope Baptist Church Cemetery.



WILLIAM GASTON CAMP
1920-1923

Elizabeth's oldest living former pastor was born in Rutherford County, N. C., on December 4, 1886. He was baptized into the membership of State Line Baptist Church in September, 1903, and licensed to preach by the same church in August, 1909. His ordination to the gospel ministry was by the Boiling Springs Baptist Church on October 11, 1914.

While serving Elizabeth on a part-time basis. Camp also held part-time pastorates at Eastside, Ross Grove, and Buffalo.

During his school days at Wake Forest he supplied churches in Lincoln, Wake, Cumberland, and Orange Counties. In addition to churches in Cleveland County, other pastorates were in Gaston and Rutherford Counties. He also served as Moderator of the Sandy Run Association.

A graduate of Boiling Springs High School and Wake Forest College, Camp taught in the public schools for several years prior to his ordination and two years afterward. At ninety-six years of age, he and his wife now make their home in Mooresboro.

Camp was extended a call on September 11, 1920, to serve for the second and fourth Sundays of each month. He resigned July 7, 1923, as the minutes indicate, for health reasons and would depart "when suitable arrangements for moving could be made." It was with regret that the resignation was accepted, yet it was not finalized until May 25, 1924, when it was again submitted with the words "at once" included.

The high esteem in which he was held by the membership is indicated in a rather lengthy resolution recorded in the church minutes and was to be sent to the pastor and published in the Biblical Recorder.



HENRY ELFORD WALDROP
1924-1932

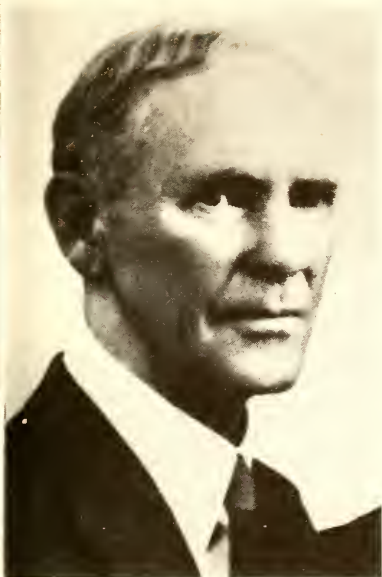
Pastor Waldrop was born in Madison County, N. C., on April 3, 1888. His death came on December 4, 1968. He is buried in the Elizabeth Cemetery.

His education included Madison County Schools, Southern Seminary in Louisville, Kentucky, and Southwestern Seminary in Fort Worth, Texas.

After beginning his ministry as a Methodist, Waldrop changed to the Baptist faith and served churches in Greenville, S. C. and Mecklenburg County, N. C. before assuming the church field in Cleveland County that was composed of Elizabeth, Eastside, Buffalo and Ross Grove. He was pastor of Calvary Church in Shelby at its organization and remained there for his longest pastorate. It is said that he was often called upon to supply churches in the association who were "having trouble" and needed help for a short time.

During the depression years he was "paid" with gifts of food. Mrs. Waldrop would can and preserve the food and when the needy came she would give the "pay" to them. His pastoral heart, combined with compassion of his wife, never turned away any needy who came to his door.

On Sunday, July 27, 1924, the congregation accepted the recommendation of their Pulpit Committee and issued an invitation to H. E. Waldrop to become their pastor. He accepted the unanimous call and served with distinction until December 25, 1932. On September 25, 1932, he presented his intention to resign with these words - "Dear Brethren and sisters, feeling that God is willing, I offer my resignation."



B. P. PARKS
1933-1940

Berry Preston Parks was born on March 13, 1877, in Wayne County, N. C. His death came in a Rock Hill, S. C. hospital on May 24, 1942. He and his wife, Elizabeth, are buried in the Elizabeth cemetery.

Parks was educated in the Wayne County schools and continued his training for the ministry by taking courses from the Moody Bible Institute. His early pastorates were in his native section of Eastern North Carolina. He was extended a call by the Elizabeth Church on August 13, 1933, and accepted the invitation from the congregation while serving as pastor of First Baptist, Spindale, N. C.

It was the privilege and responsibility of Pastor Parks to lead the Elizabethians in making plans and guiding them in the construction of their third building ("the building that burned"). His ministry "of exactly seven years," came to a close "with the morning and evening services" of July 28, 1940.



W. A. ROBERTS
1940-1942

The congregation became acquainted with Wiley Roberts through the annual revival in which he preached during the second week of August, 1940. Minutes of August 11, 1940, state the names of 33 candidates for baptism who came as a result of the revival.

On September 15, 1940, he was called "for full time." Evidently the "full time" didn't last for long. On November 10, 1940, "the pastor presented the matter of other work" and the church voted "to give him off one morning and two evening services." At a later time, January 12, 1941, the church voted "to have a preaching service each Sunday including third and fifth Sunday mornings." The pastor was to appoint the speakers and they were to be paid from the church treasury.

In addition to other pastorates in North Carolina, Roberts served the Patterson Grove and Polkville Churches in the Kings Mountain Association. His ministry at Elizabeth concluded on November 1, 1942, when his submitted resignation was accepted by the congregation.

Pastor Roberts was born on September 29, 1899. He died, at 52 years of age, on September 20, 1951, in Jacksonville, Florida. During an illness of 14 months he made the request that his funeral be held at Elizabeth. The desire was fulfilled and his body was taken to Columbus, N. C., and buried in the cemetery of the Columbus Baptist Church.



D. BOYD CANNON
1943-1952

Pastor Boyd Cannon was born on September 17, 1906, in Lenoir, N.C. He died on October 30, 1972, in Shelby. He is buried in the cemetery of Carpenter's Grove Baptist Church. His wife Mabel is now an active member of Elizabeth.

The North Catawba Baptist Church, located in the Morganton area, Catawba River Association, issued him a license to preach on June 29, 1932 and ordained him to the gospel ministry on August 28, 1932.

Cannon attended grammar school at Granite Falls, N. C., high school at Rutherford College, N. C., and graduated from Gardner-Webb and Lenoir Rhyne Colleges. He continued his education for three and a half years through the extension department of Southern Seminary of Louisville, Kentucky.

As one looks at the minutes of the Kings Mountain Association, and measures them against the church minutes, he can conclude that Cannon was the first full time pastor. The Association Minutes of 1942 record that preaching Sundays at Elizabeth were the first, second, and fourth. Church minutes of March 28, 1943, say "the church voted to accept the recommendation of the pulpit committee that the church call Reverend Cannon to pastor this church for full time."

A sense of a call from God to the ministry enabled Cannon to serve Elizabeth in a spirit of dedication and faithfulness. As can be said of those who preceded and followed him in the Elizabeth pastorate, he served well in the assignment God gave.



ZENO WALL
1953-1957

Shortly before his death the "Charity and Children" quoted Dr. Wall as saying, "I want the Lord to use me as long as I draw breath." Those associated with Elizabeth know, with much love and deep appreciation, how well the Lord used the beloved preacher and pastor "after his retirement."

In 1948, only a few months short of retirement time, he resigned his twenty-three year pastorate at First Baptist, Shelby, and became Superintendent of the Baptist Children's Homes. He served with distinction at the Homes for two and one half years, retiring for what might be called "a second time."

On November 23, 1952, so state the minutes of the church, "Dr. Zeno Wall began his work as supply pastor." On June 14, 1953, deacons submitted a recommendation to the congregation that "a call be made to Dr. Wall as full time pastor of our church instead of supply pastor." The minutes read, "Deacons gave the church two weeks to pray about this before voting." Then on June 28, 1953, the church voted unanimously to extend the call. On the same day Dr. Wall thanked the congregation for the unity with which they acted and assured them, "The Lord willing, I'll serve you as long as my strength will permit."

Perhaps Dr. Wall's most notable contribution as pastor was his strong and wise leadership following the destructive fire of Monday evening, December 13, 1954. On Wednesday evening, December 15, 1954, the saints gathered in the Elizabeth school for their first prayer meeting following the total destruction of their meeting house. The pastor chose for his text, "we are troubled on every side, yet not distressed; we are perplexed, but not

in despair" (II Corinthians 4:8). Then he spoke on "Thanksgiving." "Among those things for which we should be thankful," said the pastor, "is that the church has not been destroyed. . . only the building." How right he was! Under his leadership the saints marched in, out, and all around, yet together, to affirm the truth that the church was very much alive as they constructed another larger and more beautiful place of worship.

Achievements of Pastor Wall had been many and varied prior to his leadership at Elizabeth. In 1927 he preached the annual convention sermon for the State Convention meeting at Durham. Six years later he was elected convention president, serving from 1933 to 1936. From 1930 to 1932, while serving the busy and demanding pastorate of First Baptist, Shelby, he was temporary president of Gardner-Webb Junior College, a debt ridden, struggling four year old school - caught tightly in the claws of the great depression. He rendered this valuable ministry without pay.

When one measures the impact of his contributions to and at Elizabeth, it would not be difficult to agree with many who have said, "His greatest ministry was during his pastorate at Elizabeth."

Born near Mooresboro, N. C., on August 20, 1882, he was ordained in 1906 at the nearby High Shoals Baptist Church. In addition to pastorates in Mississippi and North Carolina, he served as a military chaplain during World War I. He died on September 12, 1967, and most appropriately is buried by his wife in the Elizabeth Cemetery just to the rear of the building he led in constructing and almost on a direct line that places the pulpit between his body and the doors through which many, many people entered to hear his dynamic presentation of the Good News from God.

Dr. Wall's favorite word, "Beloved," was often used as he spoke to the congregational gatherings, to his people, on the streets, and friends everywhere. As we seek to pay tribute to his long and successful service, and especially his eternal contributions during the first 100 years of Elizabeth Church, we do well to remember that he was our "Beloved" pastor during a most critical time.



CHARLES B. SUMMEY
1958-1964

Charles Summey, born February 23, 1917, at Dallas, N. C., assumed the pastorate at Elizabeth on February 2, 1958. On Wednesday evening, February 5, the traditional old fashion pounding was presented to the new pastor's family.

Like the other pastors, Summey came at the right time and to the right place well equipped to do a specific ministry. His background in the insurance world and service in the U. S. Army gave him a ready grasp into "business" and "organizational" needs of a people who now had the physical facilities into which organizations needed to be at their functional best. Under his leadership the organizations became better organized and the congregation became more business like in its operation. Though a strong organizational man, there was no absence of either a pulpit ministry nor pastoral care during Summey's tenure.

He was ordained in 1946 by the Dallas Baptist Church, Dallas, N. C. He received his education at Mars Hill College, Wake Forest College, Southern and Southeastern Seminaries.

Pastorates previous to Elizabeth were at Chestnut Hill Baptist, Lynchburg, Virginia, and Knightdale Baptist, of Knightdale, N. C. During 1965-1966 he worked as Field Secretary for the Baptist State Convention of Florida. In 1967 he became the Associate Pastor, First Baptist Church Gastonia, with a specific assignment in education and administration. After a ministry of 17 years at Gastonia, he retired in March of 1982 and returned to Shelby where he desires "to have a most successful retirement."



JAMES STAMEY
1967-1972

James Stamey was born in Lincolnton, N. C. on October 31, 1931. Upon graduation from the public schools of Lincoln County, he entered Gardner-Webb College and later transferred to Carson Newman College, of Tennessee, where he received his B.A. degree. His theological degree was received from the Southern Seminary of Louisville, Kentucky.

Prior to his return for ministry in North Carolina, Stamey served as pastor to the Dallasburg Baptist Church, Whentley, Kentucky. He also served as Moderator of the Owen County Baptist Association during his stay in Kentucky. His service included associate pastorates in Columbia, Tennessee, and the Penelope Baptist Church of Hickory, North Carolina. Upon being called to Elizabeth he was serving as pastor of the Pleasant Ridge Baptist Church of Kings Mountain Association where he served with dedication during a period when the people lost their building to fire.

The church extended a unanimous call to Pastor Stamey on Sunday, January 8, 1967. He assumed the pastorate on Sunday, February 26, 1967 and relinquished his pastoral responsibilities on Sunday, February 27, 1972. In addition to his preaching and pastoral ministry, he gave time, energy and leadership to make possible the construction and dedication of additional educational space which was entered on Sunday, February 8, 1970. He also served as Moderator of the Kings Mountain Association during 1969-1970.



FRED A. MAUNEY

1972 -

Rev. Fred A. Mauney, Pastor at the time of this writing, has the distinction of having the longest pastorate in the history of Elizabeth Church. This undershepherd is firmly grounded in the Christian faith and has a strong line of communication with the Great Shepherd. This is evidenced in his strong leadership which has proven to be filled with intelligence and wisdom. He has the uncanny ability to "read" his congregation and the sensitivity to feel their needs and desires. Strong willed, but willing to try new ideas this pastor expects a great deal of his people and has enough faith in them to know they will come through.

Born on October 14, 1922 to Mr. and Mrs. Fred A. Mauney, Sr., Pastor Mauney chose Wingate College to begin his formal education and continued it at Furman University. While a student at Furman he pastored three churches (Eureka, Salem and Welcome) and in 1943 was ordained as a minister of the Gospel by his home church, Thrift Baptist which is located in the Paw Creek area of Mecklenburg County. In 1944 he received his degree from Furman University, and he married Martha Nantz. The following three years were spent studying hard at Southwestern Baptist Seminary, Fort Worth, Texas, and pastoring three churches (Purley, Mt. Zion, Klondike).

Since graduating from Southwestern Pastor Mauney has served five churches (First Baptist, Stanley; First Baptist, Valdese; Florence, Forest City; First Baptist, New Bern; Elizabeth Baptist, Shelby), and each has more than doubled its mission giving during his pastorate. He led in the construction of an educational building at Florence Baptist, an educational building and parsonage at New Bern, and at Elizabeth has seen the fruition of a five

year program which included the construction of the Life Enrichment Center.

I Timothy 4:14a admonishes "Neglect not the gift that is in the. . ." Pastor Mauney has not neglected his gifts, and as he has shared the fruits of his abilities over the years God has blessed his service and continues to add new dimensions to his life.

— Martha Madden

A TRIBUTE TO THE PASTORS' WIVES

The nineteen pastors who have served the Elizabethians well over the past one hundred years could not have done it minus their wives. As God calls the pastor he provides for him a called and committed wife. She may stand in the shadow, but every pastor knows she is there! And, though he may not often express it, he is deeply grateful that she is.

Unsung, and often unappreciated, the spouse in the parsonage goes about her ministry as surely as does the pastor. She listens as a counselor. Her position may, at times, feel like a single parent whose partner has deserted her for another. Carefully she imparts constructive criticism and renders strong support to her husband-pastor. She weeps when he weeps, and together they rejoice. Day after day and night after night she shares her husband unselfishly with committees and unexpected crises. Deep within, she may feel the neglect and recoil at the price she is paying. Yet, like her husband, she has long ago decided that it wasn't her will but God's that had to be done.

As we remember the pastors and their faithful years of fruitful service, let us not forget their wives.

To each wife giving her husband to the high calling of God, when she may have needed him, we express our deepest gratitude and pay to you a deserving tribute in poetic lines borrowed from an unknown author.

I'D RATHER BE A PASTOR

"I'd rather be a pastor any day
Than to be a pastor's wife," I'm quick to say,
To always stand behind the scene,
To rarely be recognized, so it seems.

If only the congregation really knew
Who it is they should be thankful to
For being so unselfish with her life
In sharing her husband anytime, day or night.

Do you ever wonder to whom the pastor goes
For counsel for a solution to a problem he doesn't know?
It's with his wife he shares his concerns and cares,
And she lightens the load by intercessory prayers.

"God bless you, Pastor," they always say,
"Your message was so inspiring, as usual, today."
Without stopping to think he didn't do it alone,
He is sure to be a failure without a supportive home.

How foolish the man of God would be
Not to recognize his wife's important ministry.
She's his best fan, friend and supporter;
How lost and helpless he would be without her!

In closing, now that the secret's out,
I hope this poem has helped to erase any doubt;
For behind every good pastor, preaching Christ and eternal life.
Standing somewhere in the shadows is a faithful and loving wife.

V. Associates to the Shepherds

Until the forties few churches were financially able to support more than a shepherd for the sheep. In fact, it usually took more than one church to support the shepherd and they often had to add "chicken and eggs" to the money that was called salary. If there happened to be an "associate" he was the "sexton" who saw that the church was kept clean, the windows were washed during the summer, and a fire was in the stove for winter. In more ways than one, the pastor was "a one horse preacher" who had to pull the whole load.

As the churches began their numerical and financial growth with the coming of the late forties, the possibilities for one pastor to one church increased and churches began to move in the direction of "full-time pastors." Generally it was full-time and the pastor found it necessary to be "all things to all people." He may have found it necessary to type the stencil, run the bulletin, and do other secretarial work. In most cases he was fortunate enough to have a good brother who could lead the singing and, if his wife could not, there were several sisters in the congregation who could play the piano. And always there was at least a part-time sexton.

Elizabeth began a move toward giving the pastor assistance in 1952. At that point in time it was a combination assignment that lacked a lot in specialization. Deacons, it seems, found it difficult to really define the responsibilities of the first person who was to work with the pastor. Time, talent, and experience have combined to bring the saints to a position where they recognize a need, and provide for a multiple staff. They have discovered that a "team" can pull a greater load and get there more quickly and successfully than the "one horse."

Shepherds at Elizabeth who have had their associates in ministry know and appreciate their value. So do the saints. Shepherds and associates have "watered," "watered," and gladly recognized that God "gave the increase."

Ministers of Music/Education/Youth



MRS. FRED R. (JEAN) MAUNEY
1952 -

On June 8, 1952, Jean McClain, "was elected by our church as Director of Music and Education." Now, thirty one years, one husband, two sons and one grandson later she remains as the faithful and dedicated organist.

Jean came to her position after graduation from Mars Hill College and Furman University. On May 30, 1953, she submitted her resignation and began to finalize plans for marriage to Fred R. Mauney. Like her marriage, her relationship to music at Elizabeth has been happy and durable.

Two months after her resignation, on July 8, 1953, she again was called as Director of Music and Education and re-assumed the position on August 1, 1953.

From the time of her assumption of Music Director in 1952 until the present, Mrs. Mauney has been associated with the music ministry either as Director-Organist or as Organist. No one person has contributed more to this valuable ministry than has she. At different intervals she has stepped in to provide interim leadership for either part or all the choirs. Her most meaningful ministry may well have been during those times when no full time minister was available. An additional unsung contribution has been the several instrumentalists who were first taught by Jean and later filled needful positions at the piano. One of the present church pianists, Sue Hamrick, who often combines her talents with Jean's in instrumental worship, is a prime example.

The minutes of May 24, 1953, contain a "resolution of appreciation of Miss Jean McClain's work." A part of it simply states, "Now she is leaving us to be married to one of our fine young men, Fred Mauney." How glad the congregation should be that she really didn't "leave us." The same resolution says that her work "has been characterized by dignity, poise, and reverence as she has led in worship of praise and song, organ, piano, and voice."

Thirty one years after she began her work, we can evaluate her ministry

music and conclude that it still can be "characterized by dignity, poise, and reverence." Such qualities have enabled her to remain and enhance our music ministry for near one-third of our one hundred years.

MRS. CHARLES (TINA) SUMMEY
1958-1964



She was more than the pastor's wife! "Tina," as she was affectionately called, was the Minister of Music. It all began on February 2, 1958, when in the deacons meeting "a report was given by the Music Committee that Mrs. Summey be placed in charge of music and Mrs. Fred Mauney be retained as Organist."

Mrs. Summey came well qualified. Following graduation from Greensboro College, she continued her studies in church music at Southern Seminary, Louisville, Kentucky. Additional studies were done at Converse College of Spartanburg, S. C. and concerted organ study with a highly respected organist in Charlotte, N. C.

Prior to accepting the music leadership at Elizabeth, Tina had valuable practical experience as Instrumental Instructor at Needham Broughton High School of Raleigh, N. C. Practical experience in church music came as she served as Director and/or Organist at such churches as Pullen Methodist, Raleigh, N. C., First Baptist, Wake Forest, N. C., Chestnut Hill Baptist of Lynchburg, Va., and Knightdale Baptist, Knightdale, N. C.

The deacons had said that Mrs. Summey would be "placed in charge of music." How well she was fulfilling her assignment was revealed by her having a graded choir program as early as September of 1958 and reaching a complete standard of Music Ministry prior to her resignation on March 1, 1964.



ROBERT (BOB) L. DECKER
1964-1970

Plans for the coming of Bob Decker began on December 8, 1963, when a "Staff Growth Committee" was appointed to search for a "Minister of Education and Music." He was called to the position on February 16, 1964, and began his ministry on March 8, 1964.

In May of 1965 the Deckers moved into a new home, on Elizabeth Avenue, which was constructed by the church as a residence for the additional staff member. Upon the completion of Bob's ministry in 1970 the home was sold and the income applied to the cost of the new educational building.

Mr. Decker came with an expanded responsibility that included assignment in Religious Education. He was recognized as Minister of Music and Education. He proved to be well skilled in both areas as he continued to lead in a growing music ministry and provide dedicated leadership to all the organizations. Pastors with whom he served will affirm that his assistance and cooperation in working with plans for additional educational space and training of people to meet needs for leadership in the new facility was of great value.

Bob came to the Elizabeth Ministry from the First Baptist Church of Jesup, Georgia. Previous ministries were at First Baptist of Thomasville, Georgia and Culbertson Avenue Baptist of New Albany, Indiana. He received his BM degree from the University of Miami and MRE degree from Southern Baptist Seminary at Louisville, Kentucky.

Upon the completion of his ministry at Elizabeth, Mr. Decker became Baptist Student Union Director at Gardner-Webb College. Today, after assuming a broader assignment at the college, he continues "his ministry" among hundreds of youth who daily come under his influence and example.

The Music Ministry at Elizabeth is deeper and richer today because Bob Decker came and taught the saints how to better and more joyfully sing the songs of Zion!

SIDNEY EARLE TANNER
1971-1974



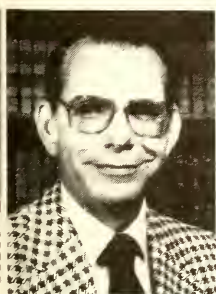
"Sid," as he was called, came to Elizabeth from the First Baptist Church, Cheraw, South Carolina, where he served in the dual capacity of Music and Youth. It was at Cheraw that he was ordained to the ministry.

A native of Cheneyville, Louisiana, Mr. Tanner received his B.A. degree from Louisiana College. In 1965 he received a masters degree in church music from the New Orleans Baptist Theological Seminary. During his student days he served part-time on the staff of churches in Louisiana, Tennessee, and Florida.

In 1974 Sidney resigned his staff position at Elizabeth and assumed a ministry at East Hickory Baptist Church which included music, education, and youth. Upon leaving Hickory, he went to First Baptist Church, Spindale, N. C. where he continues to serve as Minister of Music and Associate to the Pastor with assignments in Education and Youth.

During his ministry at Elizabeth, Mr. Tanner made a distinct contribution to the graded choir program when he sought out lay leadership and began to train them for assignments as pianists and directors for the graded program. At the conclusion of his ministry, with the exception of his leading the Adult and Youth Choirs, the others were led by lay people.

Like others, who have served before and after him, Sidney led the saints in making good sounds in their songs and music!



FRANK G. STROUP
1975-1979

On Sunday, November 17, 1974, the congregation extended a call to Mr. Stroup to become Minister of Music-Youth. In the same conference a

job description including his principal function and regular duties was approved by the congregation. He was to be "responsible to the pastor for assisting the church in planning, conducting, and evaluating a comprehensive music-youth program." As time permitted, he was to "give guidance and counsel to help undergird the total religious education program of the church."

Frank came to Elizabeth from the First Baptist Church, Perry, Florida, where he had served four years as Minister of Music-Youth. Prior to his ministry at Perry, he served other churches in Alabama, Florida, and Georgia. Upon leaving Elizabeth, he accepted a call to the Southside Baptist Church of Charlotte as an Associate to the Pastor with assignments in Music, Education, and Youth.

Like his predecessors, Mr. Stroup continued to add much to the total music ministry as he led the graded and growing music program of the congregation. Under his leadership the saints joyfully made their sounds of music.

STEPHEN D. COLDIRON
1980 -



Stephen may be classified as a "yankee" in that he came to Elizabeth out of a slightly northern background that included his birth in Cincinnati, Ohio, and college graduation from Wayne State University, Detroit, Michigan. His migration Southward began as he continued his preparation for the ministry by receiving the Master of Church music degree from The Southern Baptist Theological Seminary, Louisville, Kentucky.

His ministerial experience included ministry at the Normandy Road Baptist Church, Royal Oak, Michigan; Dequindre Road Baptist Church, Warren Michigan; and Bethany Baptist Church, Mt. Washington, Kentucky. He came to Elizabeth from the First Baptist Church, Hodgenville, Kentucky where he served as Minister of Music and Education.

Mr. Coldiron's title is Minister of Music and Education. In recent time, at the request of the pastor, he has gladly assumed some of the administrative responsibility normally done by the pastor. Among his assignments has been supervision of the Office Staff, Minister of Youth, Child Development

Staff and Custodial Personnel.

Working closely with the part-time Minister of Youth and using those involved in the youth choir, he has added to the outreach ministry of the church by planning for and leading the youth in mission tours into the states of Michigan, Pennsylvania, and West Virginia.

At the time of his call to his present position, one of the members facetiously remarked, "I've never yet found a 'cold iron' to be any good." As one witnesses Stephen's contribution, he can say, "Well, there is at least one good Coldiron."

Ministers to Youth



Bobby Gantt



Jeff Jones



David Putnam, Jr.

The ministerial staff of the church, out of economic necessity, has most often served in multiple or combination roles. As the church has grown and the vision of the people expanded need for additional staff has become more apparent. The latest addition was a part-time Minister to Youth.

Bobby Gantt, on April 17, 1974, became the first to be employed for the new staff position. He first began as a "summer worker." As the first summer program moved toward its conclusion the people saw the necessity of continuing some type of youth oriented ministry through all the year. A decision was made to continue the ministry under Bobby's leadership on a part-time basis as his preparation for the ministry continued at Gardner-Webb College. His assignment included "Children's Church, directing the

Royal Ambassador Program, and a puppet ministry. At the end of each school term he returned as a full-time staff member for the summer.

At Bobby's resignation and entrance into the Seminary, the church again turned to Gardner-Webb as a source for a person to succeed him. The Committee of 26 had recommended and the church approved a continuation of such a staff member. Upon the recommendation of the Staff Committee, on December 19, 1976 Jeff Jones was selected. Her served in the role until the submission of his resignation on March 5, 1978.

The present Minister to Youth, David Putnam, Jr., came to the position on March 31, 1980. A product of Elizabeth, he is employed as a public school teacher during the regular school term during which time he serves only part-time. As with his predecessors, he devotes full-time during the summer months.

Ministry among the youth has been greatly enhanced and extended by the dedicated young men who have given leadership to it. Among their accomplishments would be a puppet ministry that has gained much acclaim from many places and people. Working with and under supervision of other staff members they have led the youth in Mission Tours which have enriched their lives and contributed to the spread of the Gospel in states like Michigan, Pennsylvania, and West Virginia. Summer programs have been well planned and have received strong and enthusiastic support from the church family.

The Ministers to Youth may have a title that says "part-time." However, their production and growth in youth oriented programs looks more like "full-time."

Office Personnel

The pastors who served prior to 1950 must have been at least acquainted with a typewriter or else in possession of good hand writing. There was no secretary, even if there happen to be a typewriter somewhere around. We do have evidence that help was made available in getting the bulletin printed. A bulletin, dated December 5, 1954 names Mrs. Ralph Roberts as bulletin secretary.

Mrs. Fred Mauney states that during her early days as Director of Music and Education she also had the assignment of the bulletin and some additional office work.

On September 7, 1958, Mary (Mrs. Bill) Roberts was elected to serve as secretary and assistant to the pastor. She served with much dedication and efficiency until June 13, 1965. As the first secretary she contributed greatly

to getting the office organized and making it functional for a church getting ready to expand its ministry.

Joy (Mrs. Hugh) Long, prior to becoming the financial secretary in August of 1965, served several months as music-education secretary. Dianne (Mrs. Jesse) Thackerson was employed as church secretary on August 22, 1965. The combination of Joy and Dianne served as the office staff until Pat (Mrs. Connie) Parker was employed as a replacement to Joy on February 10, 1966.



Pansy Carpenter



Edith Spake

Pansy (Mrs. Wade) Carpenter, on April 3, 1966, was elected "as interim church secretary to replace Dianne Thackerson until such time as a new pastor is on the field and the church establishes its future program." Pansy may well hold the record for an "interim secretary" in that she has now served 16 successful years in that capacity. Her dedication and efficiency in her work, along with a personality that relates well to all the church family, certainly gives her the credentials to qualify for the position. We could do no better than "elect her" as church secretary.

Following a brief period, from September 25, 1966 to January 25, 1967, in which Irene (Mrs. Vetas) Blanton served, Edith (Mrs. John) Spake was elected as financial secretary. For near fifteen years Edith has posted thousands of envelope gifts, written checks that have totaled millions in dollars, prepared monthly and annual statements, and done the necessary bookkeeping required of a financial secretary.

Office personnel in a thriving church often go unnoticed and many times unappreciated. We need to be reminded that to the ministerial staff and congregation doing without these persons would be like functioning without "the right arm."

VI. The Five Year Program

Facilities to house the multi-ministries of the saints had grown again. As the debt-free day approached, the need for looking ahead and planning for the future began to get their attention. They got "at it" with the selection of a "Committee of 26," approved by the congregation on Sunday, October 26, 1975. The committee was charged with the responsibility of studying the needs for future growth and proposing their findings and recommendations to the congregation.

Ted Westmoreland was elected to serve as chairman. Robert Borden gave assistance as vice-chairman. Recca Bingham, assisted by Barbara Monroe, served as secretary. Together the officers constituted an Executive Committee within the "Committee of 26." (see "Committee of 26 - Subcommittees")

The early meetings were given to healthy discussions on what the need might be, when can they be attained, and how can they be financed. In work sessions the committee had agreed on no less than 20 needs. Wisely it was decided to establish priorities and set them into a time frame of five years. The entire committee, by ballot, narrowed the needs down to six goals. On Sunday, October 17, 1976, the congregation approved the recommendation of its committee and the work began.

The pastor, in a cover letter accompanying the recommendations mailed to the membership, expressed gratitude to the committee and to the congregation for what he knew would get their best consideration and cooperation in dealing with a big job.

It was to be a "big job!" It could and would be done. A successful course of action had been charted when the committee divided itself into six sub-committees that would be assigned the six goals.

The first priority was to begin the five year program with a promotion of "a biblically oriented stewardship education campaign, thereby increasing missions and enabling the congregation to expand and intensify the total ministry." The first phase of the program also included the continuation of a Youth Minister on a part-time basis and the recommendation that the staff committee continue to monitor necessary staff needs. Though no additional staff members were employed, some minor adjustments in assignment were made. Missions, over the five year span as the record shows, had an increase from \$45,166 to \$88,041 for a percentage of 95%. General fund increased from \$179,678 to \$306,291 for a percentage increase of 70%. The intent of the congregation had been affirmed. Mission giving would not be short changed to move ahead on the local level.

The second priority was to refurbish the Sanctuary, purchase an organ, piano, and new robes for the choirs. The sub-committee set out with tiencence, diligence, and determination on its assignment. On Sunday, May 1977, the congregation walked into the Sanctuary on new wall to wall carpet. They sat in their pews and looked around at a freshly painted and decorated interior. They listened to an Allen Digital Computer Organ and a w Yamaha Piano and heard their choir sing while dressed in their new bes. Another goal had been reached.

Goal three was reached early in the program when new draperies were ng for 135 windows in the "old" and "new" buildings.

Cemetery beautification, the fourth priority established, was done over veral years of time at an approximate cost of \$12,000. Purpose of the pro-t was to reduce maintenance costs and to beautify all areas of the ceme-ry. In a tedious endeavor, permission was requested from relatives of the ceased to remove all coping, shrubbery, and trees. The request also in-uded, where practical, permission to lower all foot markers to ground level d straighten or re-position head markers. Prior to re-seeding, the ground as leveled to give a uniform look to the entire area.

Transportation was phase five in the five year program. The original commendation proposed the purchase of a new bus to be used in the activ-es of the church. As the scheduled purchase time approached, the sub-committee found that the escalated cost of the type bus really needed might ot be as wise as first thought. Upon their recommendation the church ed to purchase a van and, when necessary, charter a bus for larger groups eeding transportation.

As time for the final project came into view (see "Life Enrichment enter"), economic conditions and some doubt as to whether "a gymna-um" was a justified need had created a desire to take a second look at the oposal. History records the people did take that second look and decided proceed.

Though the "big job" of which the pastor wrote did take slightly more an five years, it was all done! Cost of the total program was \$203,749. unds to finance all the projects came from the second Sunday offerings, ow called "Special Projects Offering." Only a minor debt of around 20,000 on the Life Enrichment Center is yet to be paid.

COMMITTEE OF 26 AS DIVIDED INTO SUB-COMMITTEES

Officers

Chairman. Dr. T. G. Westmoreland
Vice-Chairman. Mr. Robert Borders
Secretary. Mrs. Recca Bingham
Asst. Secretary Mrs. Jimmy Monroe

I. MISSIONS AND STAFF

Mrs. Charles Dedmon
Mr. Bob Pope
Mr. Bob Rinehardt
Mr. Frank Stroup
Mrs. Billy Wilson

II. RECREATION FACILITIES

Mr. Dean Bridges
Mr. Bobby Gantt
Mr. Eddie Greene
Mr. Robert E. Lee
Mrs. Courtney Madden

III. REFURBISH SANCTUARY

Mr. Robert Borders
Mr. Joe Mauney
Mr. John Mauney
Mrs. Jimmy Monroe
Dr. T. G. Westmoreland

IV. CEMETERY

Mr. Carlton Beam
Mr. Bob Carney
Mrs. James Cornwell
Mr. Ralph Hord
Mr. Bryan P. Poston

V. MUSICAL INSTRUMENTS AND ROBES

Mrs. Recca Bingham
Mrs. Fred R. Mauney
Mr. Jim McNeill
Mr. Frank Stroup
Miss Debbie Whisnant

VI. TRANSPORTATION AND DRAPERIES

Mr. Darrell Allen
Mrs. Wade Carpenter
Mrs. John D. Cline
Mr. Buford Self
Mr. Bobby Spake

VII. Stewardship and the Saints

Early on, as the "Rules of Discipline" indicate, the big reason for raising money was to pay the pastor. The assignment was given to "all male members" who were to do it "punctually" and according to their "several abilities." The rules further required that "all male members bear a part in all church expenses."

Today we receive the financial support for the world wide ministries of the church as it is brought by the people and placed in offering plates handed them by ushers or presented through their Sunday School class. Most, if not all the people, present their offering toward a unified budget at the first service attended. One offering, with the exception of designated gifts, supports all the ministries included in the annual budget. The early saints, struggling to get established and seeking to find solid and successful ways to financially support their ministries, often had what they called "collectors." One would be appointed "to collect for the sexton." Another would be called "collector for pastor's salary." Yet another would be assigned the mission "to solicit subscriptions to fix up the church grounds." By 1912, as the minutes of January 27, 1912 reveal, there was a Finance Committee with one of its assignments being "the appointment of a committee to collect the pastor's salary."

As with other churches, the Elizabeth members found themselves hearing pleas from many good institutions and great causes. As always, they listened and responded as they were able. Nearby Boiling Springs High school, later Gardner-Webb College, supported by the Kings Mountain and Andy Run Association, got much attention and came in for monetary support. An example of such support was the rather substantial amount of \$577.00 subscribed on September 24, 1911. On February 25, 1911, a canvassing committee plan of raising funds for convention objects" was to begin functioning. The minutes also state that \$3.06 was raised for Wake Forest Church on May 10, 1914, indicating that a plea had come from the church located on the campus of Wake Forest College. The "Orphanage," as the agency for care of homeless children at Thomasville was then called, always came in for attention during Thanksgiving Time. An illustration is found in the minutes of November 24, 1912, which state that Brother J.R. Dover of Shelby made a splendid address on Thanksgiving followed by a collection for the Orphanage."

By 1912 it is evident that a concern for a more systematic and efficient method of financing the ministries of the congregation was on the minds of the people. In January, a "statement regarding the financial standing and

suggestions of how to improve the same" resulted in the appointment of a committee with instructions to consider "a plan for the church to work on." Then, on August 24, 1912, the church adopted the pledge card and envelope system. In the same conference "The Collectors of the pastor's salary were authorized to help get the cards to the members." Evidently the implementation of the action was not going well for on October 26, 1912, when the pastor resigned, the treasurer had to report that \$109.40 was "still due of the present pastor." Could it be that the pledge card and envelope system never came to reality? Maybe so, if the appointment of a committee on January 26, 1913, "to circulate subscriptions to secure funds for the church expenses for the year 1913" is an indication. A further indication would be the appointment on July 26, 1913, of two of the brethren "as collectors for our monthly offerings." Whether or not the envelope and pledge card system ever became a practical reality, we have no documented evidence. However, the record does reveal that on January 9, 1915, the church again adopted the envelope system for raising money for church expenses and a committee was appointed to canvass.

In the twenties there is much evidence that the saints are still searching for an acceptable and better way to raise funds. Pastor Waldrop, on December 14, 1924, offered the following suggestion: 1. Give everyone an opportunity to sign cards for local expenses and missions. 2. Have general roundup for missions in the fall. 3. Use the envelope system. There is no available record as to any action on the suggestion. Yet one can conclude that missions got some thrust as a result for on April 11, 1925, it was decided that "the fourth Sunday in April would be a time for taking an offering for missions." Evidently the suggestion was still bearing fruit as the congregation accepted a deacon recommendation on December 12, 1925, that called for an "Every member canvass for the 1926 program."

As the "Great Depression" approached the saints found themselves up against it again. People, so the minutes imply, had become "careless in attendance and paying." Something had to be done, even if it was wrong. On November 10, 1929, The Finance Committee was "granted the privilege to investigate in regards to those who had been careless." Could it be that the committee found too much carelessness and much displeasure at "their investigating?" Most likely, for six months later the committee member offered their resignations. The church showed no hesitation in granting their requests.

With the coming of the thirties there was a continuing hope for growth in missions as the fourth Sunday in April remained "Missionary Day." What a difference from that time in 1914 when a sister was appointed to "collec

mission money." It was in the decade of the thirties that the saints began to find a more productive way to support their total ministries. The Cooperative Program, to which the Southern Baptist Convention gave birth in 1925, was yet in its infancy. Churches such as Elizabeth, were beginning to find it attractive as a vehicle through which they could go and support all denominational causes rather than have all the agencies and institutions come at different times to make their pleas. On the other hand, the Cooperative Program provided a good model for the churches in that it was really the convention budget and in it the local churches could see the wisdom of structuring a budget to meet their needs.

On Sunday evening, January 10, 1937, the saints were to get a step closer to finding a way of efficiency in supporting their total ministries. Professor George Burnett of Gardner-Webb Junior College met with the deacons to discuss a "stewardship and an enlisting program." At the evening worship he spoke to the congregation. Following his message, the people voted to have "him return a few nights to instruct the church as to a more efficient way of doing this work." Evidence of profitable instructions came no later than the March conference when the church adopted a division of funds that included 60% for local expenses; 7% for Cooperative Program; 13% missions (there is no indication as to what is included); and Building Fund 20%.

Further stewardship progress is indicated when, on December 4, 1938, the church "adopted a three way envelope — local, missions, and building fund." At the same conference time "the church also adopted a suggested budget of \$3,000.00 for a goal to work to." So far as can be ascertained, this was the first congregational action related to a proposed budget.

By the forties, the saints were hearing both a monthly and an annual financial report from their Treasurer. It can be assumed that the report followed a pattern in keeping with their adopted budget.

As it is now, not every need could be fully anticipated and included in the budget. However, the saints were growing in their concepts and planning. Two big items found their way into the budget in 1946. Support for Associational Missions at "\$144 per year" was approved on January 27. Then, on November 24, the church "voted to put the Biblical Recorder in the budget and send it to every family." The saints were continuing to grow in their reaching out and would become more and better informed concerning state and world wide ministries of their denomination by reading the Recorder.

When, or if, a budget committee was appointed prior to 1946 we do not know. There seems to be no information in the minutes as to how the budget was structured or when it was presented to the church. We do know

that on March 3, 1946, Pastor Boyd Cannon “named a committee, composed of S. B. Wilson, Zeb Cline, John Mauney, P. M. Mauney, H. L. Roberts and Charles Spake, to arrange and recommend a budget for church adoption.” Then, on April 28, 1946, the minutes reveal that “The Church adopted the budget system of church finance.”

Regretfully, the fire of 1954 robbed us of much valuable material that would have given a more accurate presentation of how the stewardship responsibilities were accepted and reported. Though other reports must have been filed, we have been unable to find one in the minutes until reaching June of 1953. Reading through the report, and contrasting it with the monthly reports of thirty years later, is most revealing. It is quite obvious that the saints made great strides in their first seventy years and even greater growth in the thirty that followed.

QUARTERLY FINANCIAL STATEMENT FOR MONTHS OF
APRIL, MAY AND JUNE 1953
ELIZABETH BAPTIST CHURCH

RECEIPTS

Total Amount Received	\$4,543.60
Balance April 30, 1953	257.74
	\$4,801.34

DISBURSEMENTS

Pastor's Salary	\$ 975.00
Educational Director's Salary	550.00
Sexton's Salary	450.00
M. A. Huggins, Treas. Co-op. Program	342.76
M. A. Huggins, Treas. Co-op. Program from Bible Schl.	21.42
M. A. Huggins, Treas. Baptist Hospital	142.05
Gardner-Webb College	342.76
Baptist Orphanage	171.39
Baptist Orphanage for Charity & Children	15.00
H.H. McGinnis (Gift from Master Workers Class)	50.00
Cline Borders	15.00
Baptist Sunday School Board (2 Quarters)	331.95
Bible School Expense	25.39
R.A. Expense to Camp	21.00

Putz-Yelton Oil Co. (Fuel oil for past winter).....	379.94
Snowflake Laundry.....	11.70
Duke Power Company.....	47.83
Southern Bell Telephone Company.....	25.44
Esso Standard Oil Company.....	4.68
Waldreps Florist.....	10.00
Books and Office Supplies.....	43.59
Repairs and Improvements.....	351.95
Total Amount Paid Out.....	\$4,328.85
Balance June 30, 1953 (Includes \$90.00 Bldg. Fund).....	472.49
	\$4,801.34

As you look over the "Quarterly Statement" several items jump right out at you. How about the cost of fuel? Only \$379.94 for the "winter!" Our most recent "month's" heat (gas) bill was \$1,189.99. What about the phone cost of \$25.44 for "three months" when our most recent 'monthly' bill was \$180.72? No doubt about it, it sure has gotten expensive to talk and to stay warm. Notice that gift through the Cooperative Program - \$342.76 - for "three months." Last "month" our Cooperative Program gifts amounted to \$4,002.79. It is also interesting to notice that designated offerings which included Gardner-Webb College, "The Orphanage," and Baptist Hospital were getting the lion's share of "mission" money. The sensitive appeal for the sick, the children, and a nearby and long supported educational institution got top priority. The saints were growing but, like other churches, had not yet seen the full vision nor come to understand that through the Cooperative Program support could be given "to all the ministries." Here it needs to be stated that the Cooperative Program was also in a growing stage." It had not been accepted, either by most of the churches and all the agencies or institution, to the point that its original intent had become reality. Only in the most recent years, through study and adjustments, has it become "the way" through which Baptist do their world wide ministries. Though most churches, Elizabeth included, still receive three designated offerings (Foreign, Home, and State Missions) the Cooperative Program remains as the "heart beat" of our denominational life.

The saints, through a unified budget, had found a solid and successful way to financially support their ministries. Just when they had begun to move they received a "minor" set back by a "major" fire. If they rebuilt the building of their dreams, the debt would be staggering! How could they do it? They would "March To Victory!" Their pastor had given them a

battle cry. Since that February Sunday of 1955 a new dimension in giving has been in operation among the saints. For 21 years, each second Sunday, they marched by the chest and dropped in an offering over and above their regular weekly offering. The offerings paid for two buildings. On Sunday, February 1, 1976 the saints voted to discontinue the marching but retain the offering. It would continue to be given on each second Sunday and brought in what would be called a "Special Projects Offering" envelope found in every saints box of envelopes. The offerings, as the congregation decided, would be used for building or other special projects in which they would be involved. "The Five Year Program" was the first project to be completely financed by the offerings.

The old minutes of April 22, 1911, contain a most interesting motion. It reads, "on motion the object of missions was taken up and settled." How was it settled? Perhaps, there is no one alive who knows. It may even be best that we do not know. One thing is now for sure. The saints are not "settled" in their giving to missions. A study of the historical table, contained in the history, will reveal that about the time the saints lost their building to fire a "fire" was placed under them that moved them upward in stewardship responsibilities. They would build the needed structures, and pay for them, but not at the expense of missions.

Today there are 3,500 Baptist churches in North Carolina. In 1982, as reported by a recent Biblical Recorder, Elizabeth is number 45 among the "top 100" in Cooperative Program giving. In percentage giving of total receipts Elizabeth is numbered 43. No records are given on designated gifts such as the Lottie Moon Foreign Mission or the Annie Armstrong Home Mission Offerings. However, in 1978 the congregation was recognized as being in the "top ten" in Home Mission giving. It can also be concluded that it would be difficult to find 25 churches in the state who would surpass the most recent gift of \$17,015.44 for Foreign Missions.

As the saints began their fellowship at Elizabeth their number one concern may well have been "to pay the preacher." Too, out of necessity, they may have depended upon the male membership to pay him and take care of the other expenses. Those early days were difficult. They struggled and searched for ways and means to surge them onward. Under God, through prayer, with faith, and by commitment to a cause greater than themselves they found the way. It came from the Bible. They read and remembered, "Moreover it is required in stewards that a man be found faithful." (I Corinthians 4:2) They practiced what the Bible preached. "Upon the first day of the week," maybe not all, but most of them did "lay by in store as God had prospered."

No, the saints have not been perfect in their stewardship. Yet, as one looks back upon their struggles and sees their successes, how can he miss the good example? They were faithful. They had been tested with a "Firey trial." Their faith had been proved. Good stewards? Yes, they were and are!

VIII. News and Views from the Past

"No news," it is often said, "is good news." How about some "old news"? Or some "views from the past"? Can these be good? Yes sir! Read the lines. Look at the pictures. Decide for yourself!

GIFT OF FIRST LAND

\$4⁰⁰
Received of Elizabeth
Wilson Two Dollars (\$2⁰⁰),
being the amount in full
due me of land sold by
her to Elizabeth Church
E. L. Wilson Seal

Received of Elizabeth Wilson
Two Dollars and 25^{cts} being
the amount in full due me of
the land sold by her to Elizabeth
Church Sue J. Parker Seal
E. L. Wilson Seal
Jan 15th 1877

\$4⁰⁰
Received of Elizabeth
Wilson Two Dollars (\$2⁰⁰),
being the amount in
full due me of the land
sold by her to Elizabeth
Church E. L. Wilson Seal
Jan 15 1877

\$2²⁵
Received of Elizabeth Wilson
Two Dollars and 25^{cts} being the
amount in full due me of
the land sold by her to
Elizabeth Church
Jan 15th 1877 Maggie Samuels Seal
E. L. Wilson Seal

THIS DEED, Made the 17 day of - July 1886 - in the year of our Lord the Thousand Eight Hundred and Eighty 86 - between Elizabeth Wilson of the County of Cleveland and State of North Carolina of the first part, and Elizabeth Church of the County of Cleveland and State of North Carolina of the second part

WITNESSETH, That the said part 1 of the first part, for and in consideration of the sum of Twenty Dollars in hand paid by the said part 2 of the second part, the receipt whereof is here by acknowledged, have Given, Granted, Bargained, Sold, Conveyed and Covenanted, and by these presents do Give, Grant, Bargain, Sell, Convey and Covenent unto the said part 2 of the second part - here and assigns forever, all the following described piece or parcel of land, lying and being in the county of Cleveland, and State of North Carolina, and known and designated as follows:

Beginning at a line in Part Road in Meunier Linn. Thence S 1/4 E. S. 35 - thence to stake in said Road Thence S 7 E. 35 - thence to stake in same road. (Part - Road) Thence N. 89 W. 10.7, 92 - thence to stake, Thence N. 1/4 W. 8, 2 - thence to stake in Meunier Linn. Thence With Meunier Linn S 89 W. E. 25 - thence to beginning containing, five acres more or less

To have and to hold the same with the appurtenances thereto belonging to the said Elizabeth Church the part 2 of the second part - heirs and assigns forever And the said part 1 of the first part, for the consideration aforesaid, do hereby covenant and agree to warrant and defend the premises aforesaid, to the part 2 of the second part - Heirs, Executors, Administrators and Assigns, against the claim and entry of all persons whatsoever, and do further covenant that they and the said part 2 of the second part, shall make and convey such Estate by this Deed, and hereupon the same by these presents, to the said Elizabeth Church Elizabeth Wilson party of the first part.

IN WITNESS whereof the said party 1 of the first part have set her hand and seal the day and year above written

Signed, sealed and delivered in the presence of
S. W. Alston } Elizabeth Wilson (Seal)
S. B. Allen } Marion (Seal)

STATE OF NORTH CAROLINA, Cleveland County.
 BE IT SHOWN, That on this 17 day of July A. D. 1886, personally came before me John one from and said Deed And Elizabeth Wilson wife of the said John upon examination by me, separate and apart from her husband, acknowledged that she executed the same freely and of her own accord for the purpose and intent therein expressed, and without any fear or compulsion from any one. Therefore, let this Deed, with this Certificate be recorded

NORTH CAROLINA, Cleveland County.
 The execution of the foregoing instrument now this day proved by the oath of S. B. Allen a Justice of the Peace in and for the County of Cleveland, State of North Carolina, Let the same with this Certificate be registered

This April 11 - 1887 J. M. Callaway C. C.

STATE OF NORTH CAROLINA, Cleveland County.
 THE foregoing Certificate of J. M. Callaway a Justice of the Peace in and for the County of Cleveland, State of North Carolina, is adjudged to be correct. Therefore, let this Deed, with Certificate, be recorded This 11 day of April 1886 C. C.

OFFICE OF REGISTER OF DEEDS, Cleveland County, North Carolina.
 I HEREBY Certify that the within Deed was filed in this office for registration on the 11 day of April A. D. 1887, at 10 o'clock A. M. and was duly recorded in Book 11 of Deeds, Page 11 John H. Wells Register of Deeds

We cannot document how it all took place. But, as word has been passed down from one generation to another, we have the information that Elizabeth Love Wilson gave the land upon which the first church building was erected. Oral information is that she intended to give more than the people thought they needed. By 1886 it appears that arrangements were made to purchase or receive, as some type of gift, additional land from the original donor and her heirs.

A recorded deed of August 17, 1886, and copies of receipts for money paid to the Wilson children for "the land sold by her to Elizabeth Church," do not clearly explain what happened in the transaction. The explanation, it comes from her descendants, is that the property deeded to the church included the original gift plus land in which her heirs shared in ownership.

Receipts indicate tht Mrs. Wilson personally paid the children for the share prior to the execution of the deed. If the \$63.00 purchase price was used to satisfy the legal claims of the heirs, then Mrs. Wilson was free to do as she chose concerning the "five acres more or less."



ELIZABETH LOVE WILSON

Born – March 14, 1800

Died – April 23, 1889

Did the donor of the land give an original piece of land for which there is no deed and was separate from the transaction of 1886? Or, did she include the original gift in the "five acres more or less" deeded to the church and receive payment only for the additional acreage? Frankly, according to available legal documents, we have no dogmatic answer. What we do know is that our church is named for "Elizabeth" Love Wilson who in some way gave some land to begin a great church.

PULPIT STAND



We do not know the history back of the stand. Comparing the picture with the chairs leads one to the conclusion that it must have gone with the chairs and served its day with them. How many sermons against sin were

ounded from the pastors who stood back of the stand only God knows. Encouraging and supportive messages also rang out from the notes placed on the desk top. It could have been the "security blanket" the pastor needed to hold on to or lean upon as he preached without notes. Times unnumbered the top supported the Holy Bible as from it the pastors read. Without it the pastor would have been in shock!

PULPIT CHAIRS



A member of the church for 75 years says, "As I recall it, these chairs were moved from the frame building into the Little Yellow Church." He also remembers that one of the pastors would take his seat in the center chair and begin to "sing the people in." He did not recall the pastor's name. He just remembers how the people on the outside would conclude their visits and move in when they heard him begin his song.

ORGAN



This organ is believed to be the one which the church voted to purchase on June 10, 1916. It was used for a number of years in the "Yellow Brick Church."

Esther Beam says, "As a small child I remember the organ." The first person she remembers playing the organ was Mamie Roberts. Her sister Clara and Nannie Allen later played the instrument. Esther and her sister-in-law Dovie (Beam) Hogue used their talents in playing the organ at different times.

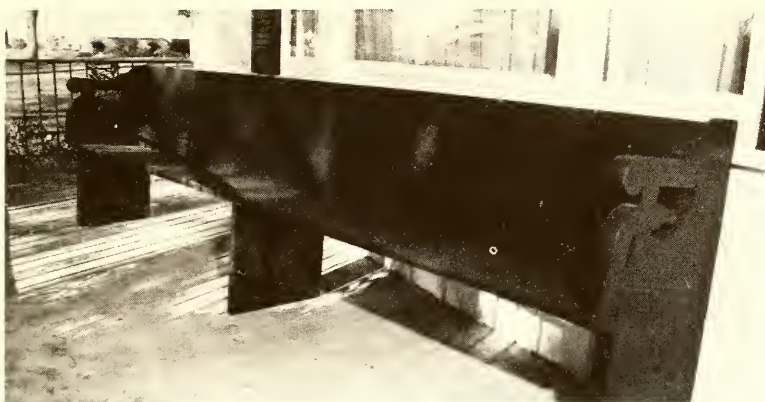
When use of the pump organ was discontinued it was given to Ralph Mauney for custodial services he rendered, and it is now in possession of the Mauney family.

"COMMUNION SERVICE"



According to relatives of the donors, the communion service located in the sealed window of the church library, was presented to the congregation sometime between 1890 and 1895 by Mr. and Mrs. Philip Wilson. Philip was the son of Elizabeth Love Wilson.

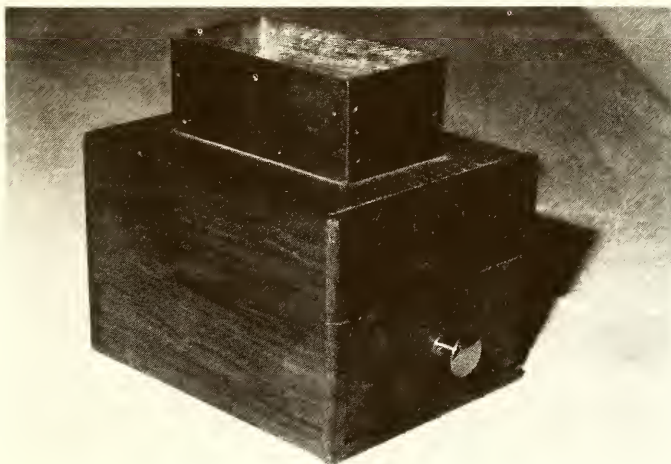
THE PEW



Like to see a pew from the "Yellow Brick Church?" It's just above these lines and now in the focus of your eyes.

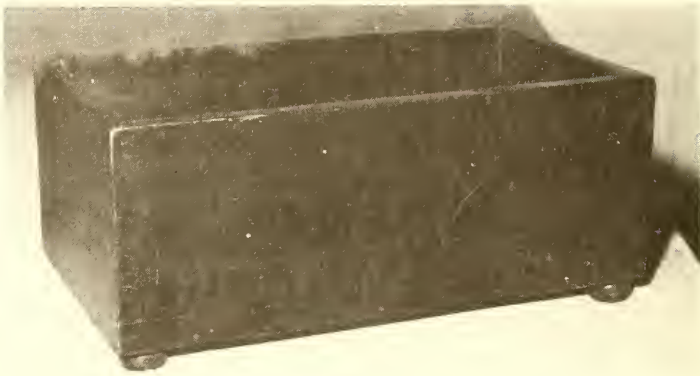
The pews, so the elderly members tell us, were made in "Uncle Willie Wilson's wood shop." After their usage at Elizabeth the pews were given to Putnam Memorial Baptist Church. Now "retired," the pew above was found sitting on the front porch of the J. R. Webbers, who are members of Putnam Memorial.

BIRTHDAY BOX



The Sunday following your birthday, you marched down to the front, shook hands with the pastor, told how old you were (women were forgiven if they didn't), and dropped at least a penny for each year into the box. It is reported that some gave a dollar for each year. During the building fund campaigns the gifts went into the building fund. Use of the box was discontinued on August 3, 1958.

"THE CHEST"



It may well be called "the chest that did it all." How did we pay for the beautiful and functional facilities we now are using? By dropping offerings which totaled no less than \$433,000 into the chest.

People will long remember the scene of Mr. Coe Spake first to their right, then at the center, and finally to their left as he placed the chest at its proper place to receive their "Marching To Victory Offering." Nor will they forget how Don Roberts, at Mr. Spake's death, came and remained on the scene until the chest offering was terminated.

DAY CARE



A new dimension in ministry was begun on Wednesday evening, March 31, 1974, when the church voted to begin a "Preschool Ministry with the fall term." Mrs. Eddie Greene and Mrs. Joe Fraser, well qualified and certified public school teachers, began the ministry with only a few pupils and very poor pay for their valuable services. Today the ministry is self sustaining with the exception of utilities which are partially provided. There are 35 pupils and 5 employees involved in the ministry that is licensed by the state of North Carolina.

FAMILY NIGHT



Frances Beam
Church Hostess

There was a time when the saints debated the question of "eating in the church." Many honestly felt that it was wrong. Even now some have reservations. "Fellowship buildings," constructed near the church buildings, was the choice of other congregations. Early in the fifties the thought was suggested in a deacons meeting at Elizabeth. Saints at Elizabeth were wise to include a place for meals in their church buildings. On Wednesday evening, October 4, 1972, the first "Family Night" meal was served. Almost 11 years later the people are still coming each Wednesday evening to eat, learn, and share in the best kind of fellowship. During the summer months the ministry reaches an average of 125 people. The rest of the year the attendance will reach near 200 and approaches the 300 mark for the annual "Thanksgiving Meal." The Family Night gathering for the meal gives the strongest kind of support to the music and mission education ministry which are programmed just before and after the meal. "Prayer Meeting" attendance has been turned around and upward as adults averaging more than 50 follow the pastor in prayers and study.

CONGREGATE FEEDING SITE



There they are! Notice the number, the smiles, the people! Five days each week they come to what has often been called "The Old Prayer Room." You can hear them singing as you walk by. Some have come more than an hour before meal time just to sit and talk. One day they may have their blood checked. The next week it may be a glaucoma examination. They may sit and listen to a "psychology lesson" or "sermon" presented by the pastor on Tuesdays.

Many of these are more than "the aging." They are, as the pastor has come to see them, "the young in spirit." How did they get that way? Largely because the congregation, on February 11, 1976, decided to provide a place where they could gather to eat their noon day meal. The "place" provides for a "growing experience" as they talk, listen, learn, and get out of their loneliness by sharing time with their peers.

The appreciation of the group is often expressed as one by one they say to the pastor, "Thanks to you and the people for providing such a good place for us!"

MEMORIAL WINDOWS

On Sunday, May 9, 1982, the saints gathered for another "Memorial Day" which included the dedication of newly installed stained glass windows. The windows were made possible by gifts from family members in loving memory of many and in honor of others. As one begins at the plaque on "The Birth" window, moves into the balcony area, and concludes at "The Ascension" he will find the following:



1981
 Challenge Gift For
 Stained Glass Windows
 In Memory of Ruth Pruitt Mull
 (1921-80)
 By Husband Hogue

Identification of Window Scenes
 In Memory of Bryan Hogue Mull
 and
 In Honor of His Mother
 Magel Mull
 By
 Ruth E. Mull

THE BIRTH
 In Memory of
 Bryan P. Poston
 and
 Flora Allen Poston
 By Their Children

IN THE HOME OF MARY AND MARTHA
 Elza C. Borders
 Susan Wilson Borders

IN THE TEMPLE
 In Memory of
 A. V. Dedmon
 In Honor of
 Lizzie Lee Kendrick Dedmon
 By Their Children

CHRIST BLESSES THE CHILDREN
 Reverend and Mrs. Charles B. Summey

GETHSEMANE
 Philip Spake
 Sarah Wilson Spake
 Son Charles W. Spake

THE SERMON ON THE MOUNT
 Ambrose H. Cline
 Hester H. Cline

THE CRUCIFIXION
 William George Spake
 Roxanne Irvin Spake

RAISING OF JAIRUS' DAUGHTER
 In Memory of
 Dr. William H. Houser, Sr., MD

THE RESURRECTION
 William P. Wilson
 Sarah E. Spake Wilson
 Daughter Emily Wilson

THE ASCENSION

John James Cornwell
Minnie King Cornwell

PEACE

Zeb V. Cline
Pearl Borders Cline
By Children

TEN COMMANDMENTS

J. D. Allen
Bessie Borders Allen

TRIUMPH OF THE GOSPEL

In Memory
Eugenia F. Wilson
Charles W. Wilson
By Their Children

BAPTISM

James Lee and Clara Camp Spake
By Daughters

PRAISE

In Memory of
Eloise Stamey Cline
David Augustus Cline
By Family

LAST SUPPER

In Honor of
J. W. Gantt and Edna Reynolds Gantt
By Their Children

THE WORD

In Memory of
Samuel Lester Roberts
and
Ella Jane Kendrick Roberts
By Their Children

LAND TRANSACTIONS

It may be that we will "read" deeds related to land transactions and "weep." It would have been so good to have kept all the land once owned by the congregation. However, as always, "hindsight is better than foresight." The saints were struggling to stay ahead and thought their choice right when they chose to sell even the first part of the tract purchased from the Sherers in 1944. Had the land been kept, church property would have extended from the present line down to Business 74.

We need to remember that as some land was sold other was purchased. The following recorded deeds, along with those shown with the first and present parsonage, may not explain it all, but it will help to relate land transactions to our history.

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STATE OF NORTH CAROLINA—Cleveland County.

THIS DEED, made this 24th day of January, A.D. 1946, by and between S.B. Wilson, F.W. Mauney and T.C. Gardner Trustees of the Elizabeth Baptist Churchof the County of Cleveland and State of North Carolina, part 1st of the first part, and A.A. Anthony

of the County of Cleveland and State of North Carolina, part Y of the second part, WITNESSETH, That the said part 1st of the first part, in consideration of Ten dollars and other good and valuable on alterations Dollars, to 10.00 paid by the part Y of the second part, the receipt of which is hereby acknowledged, he VC bargained and sold and by these presents do grant, bargain, sell and convey unto and A.A. Anthony and his heirs, all that tract or parcel of land, situate, lying and being in No. 5 Township, Cleveland County State of North Carolina, and more particularly described and defined as follows:

Lying about 3 miles east of Shelby and on the North side of the Charlotte-Ashville State Highway, commonly known as Highway No. 20 now 74 and joining lands with J.D. Allen, and other lands of Elizabeth Baptist Church, and according to survey made by Ray Hendree surveyor in Jan. 1945, is described as follows:

Being the Eastern portion of that property purchased by S.B. Wilson, F.W. Mauney and T.C. Gardner, Trustees for Elizabeth Baptist Church, from Boyce P. Sherer and wife Theresa S. Sherer, on Jan. 15th, 1944 and beginning at iron stake on north edge of State Highway at the intersection of the new street or road leading to the Church and with its center thereof same being a new corner and thence with center of said Church road or street north 55-10 east 560 feet to stake, corner of lot added to J.D. Allen, thence with the south line of Allen lot south 34-40 east 58.5 feet to iron stake in old line, being the west line of the Home tract of J.D. Allen, thence with west line of the Allen tract south 24-40 west 533.5 feet to iron stake, north point corner of lot decided to Jerry Runyans, thence with Runyans west line south 54-40 west 151 feet to iron stake on North edge of Highway, Runyans southeast corner, thence with the north edge of Highway north 26 west 335 feet to stake in center of Church road on North edge of Highway, the point of beginning, same being the east portion on north side of State Highway as shown on that deed from Boyce P. Sherer to S.B. Wilson, and others, Trustees for Elizabeth Baptist Church as recorded in Book 5-I page 391 of the Register's office of Cleveland County, N.C. reference to said deed being hereby made.

Note: It is understood and agreed that this property is to be used for residential purposes and no lot is to be sold for commercial purposes, garage etc.

TO HAVE AND TO HOLD the aforesaid tract or parcel A.A. Anthony, his heirs and assigns, to him and their heirs and assigns, to only use and behoof forever

And the parties of the first part representatives as Trustees, S.B. Wilson, F.W. Mauney and T.C. Gardner do hereby covenant, sell and convey unto and agree that they are seced of said premises in fee, and VC right to convey the same in fee simple; that all the same are free and clear from all encumbrances and that he VC will warrant and defend the said title to the same against the lawful claims of all persons whomsoever

STATE OF NORTH CAROLINA—Cleveland County.

THIS DEED, made this 12th day of March, A.D. 1948, by and between S. B. Wilson, F. M. Mauney and T. C. Gardner, Trustees of Elizabeth Baptist Churchof the County of Cleveland and State of North Carolina, part 1st of the first part, and H. E. Frittsof the County of Catawba and State of North Carolina, part Y of the second part

WITNESSETH, That the said part 1st of the first part, in consideration of One Thousand and No/100 Dollars, to them paid by the part Y of the second part, the receipt of which is hereby acknowledged, he VC bargained and sold and by these presents do grant, bargain, sell and convey unto and H. E. Fritts and his heirs, all that tract of land, situate, lying and being in No. 6 Township, Cleveland County State of North Carolina, and more particularly described and defined as follows:

Lying about three miles east of Shelby on the North side of the Charlotte-Ashville State Highway, the same being commonly known as Highway No. 74 and being more definitely described as follows:

Being lots Nos. 1-26 inclusive in Block A as shown by a plat made from a survey made by G. Sam Howe, dated March 1948 and being of record in Book of Plate No. 5 at page 42 of the Register's office of Cleveland County, North Carolina.

The foregoing being a part of that tract deeded the Elizabeth Baptist Church by B. Sherer and wife Theresa S. Sherer on the 4th day of February 1944, and recorded in Book page 391, of the Register's office of Cleveland County, North Carolina.

STATE OF NORTH CAROLINA—Cleveland County.

THIS DEED, made this 14th day of March, A.D. 1948, by and between S. S. Wilson, P. V. Mauney and T. C. Gardner, Trustees of Elizabeth Baptist Church of the County of Cleveland and State of North Carolina, part 106 of the first part, and Rev. D. Boyd Cannon and wife Mabel S. Cannon

of the County of Cleveland and State of North Carolina, part 108 of the second part: WITNESSETH, That the said parties of the first part, in consideration of One Thousand and No/100

Dollars, to them paid by the part 108 of the second part, the receipt of which is hereby acknowledged, have bargained and sold and by these presents do grant, bargain, sell and convey unto said Rev. D. Boyd Cannon and wife Mabel S. Cannon and their heirs, all of those lots of land, situate, lying and being in No. 9 Township, Cleveland County, State of North Carolina, and more particularly described and defined as follows: Lying about three miles east of Shelby on the north side of the Charlotte-Ashville State Highway, the land being commonly known as Highway No. 74 and being more definitely described as follows:

Lying lots Nos. (1, 2, 3, 4, 5) 11, 12, 13, 14 and 15 in Block B as shown by a plat made from a survey made by J. Sam Rowe, dated March 1948, and being of record in Book of Plats No. 5 at page 42 of the Register's Office of Cleveland County, North Carolina.

The foregoing being a part of tract first deeded to Elizabeth Baptist Church by E. P. Sherer and wife Truesha Sherer on the 4th day of February, 1940 and recorded in Book 5-1 page 391, in the Register's Office of Cleveland County, North Carolina.

Doc-Stamps affixed 55

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STATE OF NORTH CAROLINA—Cleveland County.

THIS DEED, made this 17th day of February, A. D. 1951, by and between Mrs. Bessie Borders Allen

of the County of Cleveland and State of North Carolina, part 1 of the first part and S. S. Wilson, P. V. Mauney, & T. C. Gardner, Trustees and their successors in office for Elizabeth Baptist Church

of the County of Cleveland and State of North Carolina, part 108 of the second part: WITNESSETH, That the said part 1 of the first part, in consideration of Ten dollars and other considerations

Dollars, to her paid by the part 108 of the second part, the receipt of which is hereby acknowledged, have bargained and sold and by these presents do grant, bargain, sell and convey unto for Elizabeth Bapt. Church and their successors in office and No. 6 Township, Cleveland County of land, situate, lying and being in No. 6 Township, Cleveland County, State of North Carolina, and more particularly described and defined as follows:

Lying on the west side of the paved highway, known as the Post road and the south side of the parsonage lot bought from Mrs. Bessie Borders Allen on June 1st, and bounded as follows: Beginning at an iron stake on the west side of the Post road and runs thence with the parsonage lot north 86 1/2 west 325 feet to an iron stake, thence south 40 1/2 west 75 feet to an iron stake, thence back to the point of beginning, 345 more or less.

THIS DEED, Made this 15 day of December
A. C. Brackett and wife, Ethel W. BrackettA.D. 1953 by and between

of the County of Cleveland and State of North Carolina, part 1A8 of the first part and
S. B. Wilson, P.M. Mauney, T. C. Gardner, Trustees of Elizabeth Baptist Church of
Shelby, and their successors in office,
 of the County of Cleveland and State of North Carolina, part 1A8 of the second part
 WITNESSETH That the said part 1A8 of the first part in consideration of Ten (\$10.00) and other good and
valuable considerations Dollars, to them paid by the part 1A8 of the second
 part, the receipt of which is hereby acknowledged, have bargained and sold and by these presents do grant, bargain, sell and convey unto said
 parties of the second part and their successors in office, all that lot or
parcel of land, situate, lying and being in No. 6 Township, Cleveland County,
 State of North Carolina, and more particularly described and defined as follows:

Being the same lot or parcel of land conveyed to Bernie Garrett Thomas and wife, Elizabeth
 Besty Thomas by Mrs. Bessie Borders Allen, widow, of J. D. Allen, deceased, by deed dated
 August 6, 1946, and recorded in Book 5-V, page 93, of the Register's Office for Cleveland
 County, N. C., and being more particularly described and defined as follows:

Located about 3 miles East of Shelby, N. C., and lying North of State Highway #74 and front
 ing on the East side of the New road that leads from State Highway #74 to Elizabeth Baptist
 Church and according to survey made by Ray Hendren, Surveyor, in July, 1946, BEGINNING at an
 iron stake in center of the road that leads from Highway #74 to Elizabeth Church at the North-
 west corner of the lot owned by Jim Jolly; and runs thence with Jolly's North line, S 39 E 150
 feet to a stake, Jolly's Northeast corner; thence a new line with other lands of the Allen
 property, N 41 E 231 feet to a stake, new corner in the S. line of the Elizabeth Church proper
 thence with S. line of said property, N 86-15 W 150 feet to a stake in center of the new road
 leading to Highway #74; thence with center of said new road, S 55 W 118 feet to a stake, the
 place of BEGINNING, same being a part of the home tract of the late J. D. Allen, deceased, and
 being the property conveyed by Bernie Garrett Thomas and wife, Elizabeth Besty Thomas, to A.C.
 Brackett and wife, Ethel Brackett, by deed dated July 16, 1947, and recorded in Book 5-V,
 page 503, in the Register's Office of Cleveland County, N. C., reference being made to said
 deed and the record thereof for further identification and description of the said property.

TO HAVE AND TO HOLD the aforesaid lot or parcel
 of land and all privileges and appurtenances thereto belonging, to the said parties of the second part, and their
successors in office, here and forever to their only use and behoof forever.
 And the said parties of the first part
 for themselves, their heirs, executors and administrators, covenant with the said parties of the second part, th success
 in office are seized of said premises in fee, and have the right to convey the same in fee simple, that all the same are free and clear from
 all encumbrances, and that the will warrant and defend the said title to the same against the lawful claims of all persons whomsoever.

IN TESTIMONY WHEREOF, the said part 1A8 of the first part to these presents have set their hand and seal the day and
 year above written.

Signed, sealed and delivered in the presence of
A. C. Brackett (SEAL)
Ethel Brackett (SEAL)
 (SEAL)
 (SEAL)
 (SEAL)
 (SEAL)

STATE OF N. C.
 COUNTY OF Cleveland ss. I, Edward W. White, a Notary Public for said County
 and State, do hereby certify that A. C. Brackett and Ethel W. Brackett, his
wife personally appeared before me this day and acknowledged (the due execution of the foregoing (or assumed) instrument. Let the instru-
 ment and the certificate be registered.
 Witness my hand and Notarial seal, this 19 day of Dec, A.D. 1953

Hamrick & Mauney, Attorneys

Shelby, N. C.

State of North Carolina

Cleveland COUNTY

This Deed Made this 1st day of March A. D. 19 60

by and between A. A. RAMSEY & SON, INC.

a corporation organized and existing under and by the laws of the State of North Carolina with its principal office located at _____

_____ of the County of Cleveland and State of North Carolina _____ party of the first part, and

T. A. Ramsey and wife, Mildred L. Ramsey

of the County of Cleveland and State of North Carolina _____ part _____ of the second part,

Witnesseth, That the said party of the first part, in consideration of Ten (\$10.00) Dollars and other valuable considerations _____ Dollars

to it paid by the part _____ of the second part; the receipt of which is hereby acknowledged, has bargained and sold, and by these presents, doth grant, bargain, sell and convey unto the said _____

T. A. Ramsey and wife, Mildred L. Ramsey and their heirs, all _____ tract _____

of land, situate, lying and being in _____ Number Six (6) Township, _____ Cleveland County, State of North Carolina,

and more particularly described as follows:
Lying about three miles East of Shelby, North Carolina on the North side of Highway No. 74A, and being Lots Nos. 1 through 26 inclusive in Block "A" of the Elizabeth Baptist Church property as shown by a Plat made from a survey made by G. Sem Rowe in March 1948 and being of record in Book of plats No. 5, at page 42 of the Cleveland County Registry, and described by metes and bounds as follows:

BEGINNING at a stake at the intersection of Highway No. 74A with Elizabeth Church road and runs thence with West edge of said church road, North 55-40 East 298 feet to a stake on the South edge of a 40 foot street; thence with the South edge of said street 371 feet to a stake in Howard Carpenter's line; thence with Carpenter's line, South 40-05 West 323 feet to a stake on the North edge of Highway No. 74A; thence with the North edge of said Highway 283 feet to the place of BEGINNING.

Being all the property described in a deed dated May 21, 1948 from H. E. Fritts and wife, Ada Mae Fritts to A. A. and T. A. Ramsey, said deed being of record in Book of Deeds 5-2 at page 220 of the Cleveland County Registry.

Also being part of the property (all of tract 1) deeded to A. A. RAMSEY & SON, INC. by A. A. Ramsey and others on December 31, 1953 and recorded in Book 6-W, Page 455 of the Cleveland County Registry.

FORM E. D. 124

STATE OF NORTH CAROLINA

Cleveland _____ County

Prepared by
HAMRICE, MAUNY & FLOWERS
ATTORNEYS
Shelby, N. C.

This Deed

Made this 21st day of

February _____ A. D. 19. 66 by and between



SELMA T. MAUNEY and husband, O. B. MAUNEY

of the County of Cleveland and State of North Carolina

Part ies of the first part, and

S. B. WILSON, A. V. DEDMON and BRYAN P. POSTON,
TRUSTEES OF ELIZABETH BAPTIST CHURCH, and their
successors in office



of the County of Cleveland and State of North Carolina

part ies of the second part:

WITNESSETH, that he said parties of the first part, in consideration of One Hundred (\$100.00) Dollars and other valuable considerations Dollars to them paid by the parties of the second part, the receipt of which is hereby acknowledged, have bargained and sold, and by these presents do grant, bargain, sell and convey unto the said parties of the second part, their successors ~~next~~ in office ~~and~~ all that certain tract or parcel

of land, situate, lying and being in

Number 0 Township Cleveland County, State of Ohio

North Carolina, and more particularly described and defined as follows:

Being a part of the R. T. Mauney Estate lands, adjoining the Elizabeth Baptist Church property, and being all of Lots Nos. 50 and 59 and the major part of Lots Nos. 60, 61, 62, 52, 53, 54, 56 and 57 in Block "C" of said property according to a plat of the same recorded in Book of Plats 34 at page 154 of the Cleveland County Registry, and reference is hereby made to said record for further identification. The property is described by notes and bounds as follows:

[illegible]

571
with the line of said sale and the line of a previous sale to
Gladden, North 0 - 20 East 50 feet to a stake, common corner of
Lots Nos. 9 and 10; thence with the backlines of Lots Nos. 2 -
9, South 85 - 35 East 200 feet to the place of BEGINNING.

Being a part of that property described in a deed from O. B.
Mauney, and wife, Selma T. Mauney to Selma T. Mauney, dated
September 30, 1953, and recorded in Book 6-T at page 583 of the
Cleveland County Registry.

TO HAVE AND TO HOLD the aforesaid certain tract or parcel
of land and all privileges and appurtenances thereto belonging, to the said
parties of the second part and their successors in office
thenceforward to them and their only use and behoof forever.

And the said parties of the first part for themselves
their heirs, executors and administrators, covenants—with the said parties of the second
part, their heirs and assigns, that they have seized of said premises in fee, and have right
to convey the same in fee simple; that the same are free and clear from all incumbrances, and
that they will warrant and defend the said title to the same against the lawful claims of all
persons whomsoever.

IN TESTIMONY WHEREOF, the said parties of the first part to these presents have
hereunto set their hands and seals, and seal, the day and year above written.

SIGNED, SEALED AND DELIVERED
IN THE PRESENCE OF

James H. Mauney (seal)
O. B. Mauney
CHAS. H. Mauney (seal)
O. B. Mauney

OLDEST MEMBER



At ninety-six years of age Mrs. Z. V. Cline ("Aunt Pearl," as we know her) is the oldest living member. Along with her husband, Aunt Pearl was a dynamic force for good in the early days of her church. Love and devotion to her church has never diminished. Her presence and the scene of her sitting near the front holding a "hearing aid" to her ear has brought inspiration to pastor and people. Though now unable to attend, those who often heard her say, "It's so good to be here," will never forget it!

Like so many elderly saints, she who is almost as old as the church, will remain among us through her children, grandchildren, and great-grandchildren who now are a part of the congregation. "Her children rise up and called her blessed!" So do we!

Mrs. E. C. Borders	I. B. Allen
**Mrs. W. T. Allen	Mrs. Elizabeth Houser
Mrs. C. M. Kendrick	E. M. Allen
Mrs. S. A. Wilson	T. M. Allen
Mrs. Elizabeth Wilson	Mary M. Allen Kendrick
Mrs. Sallie Poston	Ida Kendrick Blanton
J. T. Poston	Lula Kendrick
Miss Dovie Poston	Hugh Borders
Mrs. Alice White	Allen Lowery Borders
Mr. Joshua Beasley	Susan Borders Kendrick Moss
Mrs. Joshua Beasley	Sue Wilson Borders
Mr. Thomas McSwain	Rebecca Borders Lowery
Mrs. Thomas McSwain	Elis Elrod
Mr. Daniel Mauney	Grace Elrod
Mrs. Daniel Mauney	Hamilton Cornwell
Eli Ritch	Cordilia Hicks
Miss Frances McSwain	W. A. J. Hamrick
Thomas Lawson Kendrick	John E. Roberts
Mr. William Roberts	Sarah Allen Roberts
Mrs. William Roberts	Sally Roberts Putnam
Mr. Jessie Hord	D. C. Putnam
Mrs. Jessie Hord	Amanda Roberts
**Mrs. Matilda Allen	Sarah Poston
Mr. David Blanton	Pinkney D. Poston
Mrs. David Blanton	Sally L. Putnam Dover
*P. H. Kendrick	Walter Randall
C. M. Kendrick (Columbus)	Hester Wilson
S. A. Wilson	I. F. Wilson
J. O. Poston	Julia Wilson
E. C. Borders	Maggie Wilson Hamrick
John Lewis Kendrick	James A. Wilson
*Hill Kendrick	George Dover
Joe Kendrick	Margaret Dover
Mrs. Catherine Allen	Nora Dover
Miss Jeams Anna Allen	Eliza Hord
W. T. Allen	

Source: Pleasant Hill History - 1951 Associational History - 1951

*P. H. Kendrick and Hill Kendrick, according to living relatives, are one and the same.

**Mrs. W. T. Allen and Mrs. Matilda Allen are said to be one and the same.

Rules of Discipline

- Art. 1st The pastor or supply shall sit as moderator, and see that good order be kept during conference.
- Art. 2nd In case of pastors absence some person selected by the church shall sit as moderator, during conference.
- Art. 3rd All male members are entitled to speak in conference, but only one at a time.
- Art. 4th Females entitled equal privlidge in giving evidence, in all cases.
- Art. 5th All members attend our conference day and sit in conference unless providentially hindered.
- Art. 6th All male members missing more than two meetings lay themselves liable to be censured by the church unless providentially hindered.
- Art. 7th All male members to pay their pastor according to their severa abilities and be punctual in paying.
- Art. 8th If pastor is to be called by vote females to be intitled to vote as well as males.
- Art. 9th All male members to bear a part in all church expenses.
- Art. 10th That we have communion season at least twice a year unless jars and division abstruct the same.
- Art. 11th To assemble together on all covenant opportunities to worship God to love as brethern and submit to each other as brethren in the Lord observing all rules prescribed to church membership agreeable to the work of God, and obey them that have the rule over us in the Lord.
- Art. 12th Church members to be received 1st by true r.pentance and faith in the Lord Jesus Christ, 2nd baptism by emersion, 3rd and the right hand of fellowship.
- Art. 13th Furthermore a minister is to be sub-servient to the church her gospel calls and orders.

- Art. 14th All public controversies subsisting between church members, touching their temporal concerns are to be brought regularly into the church and submitted to the judges appointed for said matters. They are to adjudge the same and return their judgment to the church and upon the churches approbation it shall stand for church members may not go to the law with one another.
- Art. 15th As touching private grief the aggrieved person is not to declare their grief so as to make the matter public but only to the offender except it be difficult in such cases they are to consult the elders for advice how to proceed but female members not be called on as help in such cases.
- Art. 16th All matters of church business such as are not made known or become public is not to be spoken of before the world lest sinners stumble over the imperfections of saints and the cause be dishonored thereby.
- Art. 17th If any church member shall withdraw themselves at or in time of communion they shall show the church the cause thereof if tolerated by the church well, if not they are to abide the decision of the church.

Note: Spelling is as it was found written in long hand.

Historical Table

Year	Pastor	Member- ship	S. S. Enrol.	Avg. Att.	General Contri- butions	Missions	Baptisms
1883	C. F. Felmet	68	83	45	6.00	1.45	17
1884	J. M. Bridges	88	51	30	10.76	262.23	12
1885	J. M. Bridges	101	68	31	22.70	164.85	7
1886	J. M. Bridges	112	76	45	20.60	134.95	8
1887	J. M. Bridges	128	64	40	28.38	161.30	7
1888	J. M. Bridges	150	61	35	0	197.15	8
1889	J. M. Bridges	160	75	0	1.98	246.75	9
1890	J. M. Bridges	160	100	40	29.73	209.19	6
1891	J. M. Bridges	162	76	35	0	223.20	4
1892	J. M. Bridges	163	68	38	50.00	256.80	10
1893	T. Dixon	162	88	38	20.00	151.01	12
1894	T. Dixon	175	75	41	18.38	173.83	14
1895	T. Dixon	234	75	40	15.40	67.14	42
1896	T. Dixon	234	96	50	16.34	208.00	13
1897	T. Dixon	252	106	50	29.91	162.92	13

Year	Pastor	Member- ship	S. S.		General		Missions	Baptisms
			Enrol.	Avg. Att.	Contri- butions			
1898	A. C. Irvin	253	130	70	16.28		171.87	19
1899	A. C. Irvin	Page missing per micro-film			70	216.07	40.00	25
1900	A. C. Irvin	285	134	70	25.34		225.87	23
1901	A. C. Irvin	297	146	73	21.20		264.21	12
1902	A. H. Sims	325	157	73	0		0	54
1903	A. H. Sims	331	181	84	379.58		62.44	13
1904	A. H. Sims	341	175	80	347.84		103.25	12
1905	A. H. Sims	334	159	80	375.62		75.00	6
1906	A. H. Sims	348	168	80	375.38		77.60	18
1907	G. G. O'Neill	332	144	69	407.70		30.00	1
1908	C. W. Payseur	360	143	67	333.70		65.00	36
1909	C. W. Payseur	362	146	70	351.20		125.20	2
*1910	J. W. Suttle	290	145	78	**3,891.04		91.00	30
1911	J. W. Suttle	304	170	84	379.95		104.80	12
1912	J. W. Suttle	322	131	86	428.89		116.00	25
1913	Z. D. Harrill	296	150	83	193.20		149.50	5
1914	W. E. Lowe	292	172		449.86		189.49	6
1915	W. E. Lowe	289	170		401.79		136.07	6
1916	W. E. Lowe	297	218		435.26		169.50	15
1917	W. E. Lowe	284	196		642.81		261.92	7
1918	W. E. Lowe	299	198		874.86		161.58	11
1919	W. E. Lowe	290	207		1,107.19			
1920	W. G. Camp	336	226		2,398.16		41.30	26
1921	W. G. Camp	353	190		1,769.80		665.75	23
1922	W. G. Camp	358	209	75	3,100.00		900.00	22
1923	W. G. Camp	370	211		2,112.59		1,364.65	9
1924	H. E. Waldrop	382	235		2,627.75		1,230.07	41
1925	H. E. Waldrop	390	310		2,363.00		1,154.89	14
1926	H. E. Waldrop	388	310		1,863.27		1,223.00	12
1927	H. E. Waldrop	373			1,674.69		1,271.60	9
1928	H. E. Waldrop	374	456	130	1,444.64		986.00	12
1929	H. E. Waldrop	411	274	144	1,845.70		333.25	36
1930	H. E. Waldrop	401	312		1,127.00		161.00	7
1931	H. E. Waldrop	411	295		1,118.61		256.05	36
1932	H. E. Waldrop	431	329	150	897.84		172.67	21
1933	B. P. Parks	451	365	165	930.57		146.59	
1934	B. P. Parks	462	417	166	2,025.15		358.40	56
1935	B. P. Parks	485	390	183	1,995.84		293.94	25
1936	B. P. Parks	485	359	185	1,777.04		332.77	14
1937	B. P. Parks	468	327	160	2,234.70		562.23	11
1938	B. P. Parks	437	298	176	1,970.49		425.20	19
1939	B. P. Parks	435	280	176	2,233.40		369.73	
1940	W. A. Roberts	475	382	225	6,336.30		358.74	33
1941	W. A. Roberts	475	388	210	5,688.01		135.52	8
1942	W. A. Roberts	472	329	190	5,938.53		561.14	23
1943	D. Boyd Cannon	472	412	222	9,287.12		688.54	16

Year	Pastor	Member- ship	S. S.		General		Missions	Baptisms
			Enrol.	Avg. Att.	Contri- butions			
1944	D. Boyd Cannon	473	392	225	8,548.84	1,513.30	23	
1945	D. Boyd Cannon	454	378	180	9,063.25	2,283.27	8	
1946	D. Boyd Cannon	481	437	259	7,895.85	1,883.26	24	
1947	D. Boyd Cannon	486	462	237	12,588.33	2,828.69	23	
1948	D. Boyd Cannon	491	476	242	17,909.24	3,218.36	3	
1949	D. Boyd Cannon	493	528	286	16,354.17	2,938.37	8	
1950	D. Boyd Cannon	540	567	285	16,650.16	5,270.78	45	
1951	D. Boyd Cannon	535	558	302	15,080.57	4,206.67	19	
1952	D. Boyd Cannon	503	609	missing	18,905.00	6,856.00	19	
1953	Zeno Wall	537	633	330	20,068.00	6,492.00	27	
1954	Zeno Wall	595	682	374	22,457.87	6,593.76	38	
1955	Zeno Wall	591	619	343	22,582.48	6,714.15	0	
1956	Zeno Wall	623	618	351	179,603.00	5,946.00	36	
1957	Zeno Wall	630	663	384	58,948.00	4,738.00	18	
1958	Charles Summey	595	713	401	50,820.00	6,742.00	14	
1959	Charles Summey	687		400	60,824.00	8,666.00	18	
1960	Charles Summey	672	724	414	61,387.00	10,475.00	19	
1961	Charles Summey	747	724	415	58,993.00	7,444.00	19	
1962	Charles Summey	757	763	410	61,286.00	10,477.00	15	
1963	Charles Summey	772	720	410	63,320.00	11,365.00	3	
1964	Charles Summey	776	770	414	66,738.00	12,225.00	18	
1965		762	811	422	73,388.00	19,729.00	10	
1966			812	412	77,054.00	20,627.00	36	
1967	James Stamey	855	865	428	83,760.00	14,923.00	8	
1968	James Stamey	861	830	430	96,353.00	17,638.00	15	
1969	James Stamey	885	865	414	103,273.00	18,579.00	9	
1970	James Stamey	905	903	415	114,665.00	18,242.00	22	
1971	James Stamey	929	915	415	144,000.00	21,384.00	29	
1972	Fred A. Mauney	913	875	385	126,000.00	24,820.00	11	
1973	Fred A. Mauney	930	876	384	151,543.00	29,000.00	21	
1974	Fred A. Mauney	937	836	370	160,416.00	39,793.00	20	
1975	Fred A. Mauney	949	823	360	166,015.00	40,315.00	18	
1976	Fred A. Mauney	952	789	378	179,678.00	45,166.00	17	
1977	Fred A. Mauney	945	839	355	199,652.00	52,579.00	15	
1978	Fred A. Mauney	932	811	384	213,997.00	65,568.00	6	
1979	Fred A. Mauney	949	772	320	245,367.00	69,414.00	13	
1980	Fred A. Mauney	941	775	313	284,677.00	80,041.00	4	
1981	Fred A. Mauney	948	760	323	306,291.90	88,046.65	22	
1982	Fred A. Mauney	963	758	323	333,694.36	83,227.06	19	

*Lost 63 members by revision

**3,500 - Brick Building

For many years the Sunday School money, mission offerings, and the general contributions were all kept and recorded separately. This may explain what might otherwise be considered inconsistencies in this table.

"Set apart for the Ministry"

God has forever been in the "calling business." His voice has been heard and His call has been heeded by multitudes who have said, "Here am I, send me." At Elizabeth there has been an atmosphere in which God's call can be heard. Some have heard God's call to preach and have gone to proclaim the good tidings. Others have heard God's voice calling to a ministry in music and have gone to spread the gospel through song. Some heard God call to other ministries and have gone to do as He requested.

As God has called, the saints have followed the New Testament pattern and "set apart for God's use" those who have responded.

Lawrence Roberts, now deceased, according to available records, was the first to be ordained. A part of the minutes related to his ordination reads as follows: "This is to certify that our Brother Lawrence Roberts was publicly ordained and set a part to the work of the gospel ministry with appropriate religious services, prayer and the laying on of hands according to the usages of Baptist Churches, at Elizabeth Baptist Church, Shelby, N. C., May 3, 1925.

Brothers Carl and Herman Mauney were the next two ordained by the congregation. Carl, now retired and living in Statesville, N. C. was ordained on December 28, 1938. Though we do not have the exact day of Herman's ordination, it has been established that it was in 1946. He was licensed to the ministry on September 5, 1943. Now retired, Herman resides with his family in Smithfield, N. C.

Cline Borders, at the request of the Ephesus Baptist Church, Spring Hope, N. C. where he was serving as a student supply pastor, was ordained at Elizabeth on Sunday, April 12, 1953. Following his graduation from Gardner-Webb College, Wake Forest University, and Southeastern Seminary, Cline served pastorates in Gaffney, S. C., Cleveland County, and Charlotte, N. C. He now serves as Director of Missions for the Kings Mountain Association and is a current member at Elizabeth.

Edwin McGinnis, presently serving as interim pastor at Ross Grove Baptist Church, was ordained on August 6, 1961. He previously served the Big Springs Baptist Church of the Sandy Run Association.

Bobby Gantt, at the request of the Lockport Baptist Church, of Lockport, Kentucky, was ordained on Sunday, August 28, 1977. Following graduation from Gardner-Webb College and Southern Seminary, Bobby was called to the pastorate of First Baptist Church, Grover, N. C., where he is now in his fourth year as pastor.

Elizabeth has contributed several outstanding individuals to music ministry among churches in several states.

Mrs. Bonnie Price (Bonnie Mae Roberts) received training in Religious Education and Music at Southern Seminary and served churches in a combination ministry in Virginia and North Carolina.

Adrian Littlejohn, while a teenager at Elizabeth, in 1951 made a decision for full-time Christian service. On November 11, 1954, he was "endorsed for entrance into the Southern Baptist Theological Seminary . . . one year from now." After many years of valuable service at the First Baptist Church of Gastonia, he has served for ten years as minister of music, First Baptist Church, Boone, N. C.

Lui Greene is yet another who has gone from Elizabeth to serve in the music ministry. After graduation from Gardner-Webb College and additional training at Southeastern Seminary, he has led the music ministry at Tabernacle, Union, S. C. and the Second Baptist at Lancaster, S. C.

David Blanton, while a student at Gardner-Webb College and during a worship hour at Elizabeth, dedicated his life to full-time Christian service. He was ordained for that purpose by First Baptist Church, Saint Rose, Louisiana, on May 18, 1980. Following graduation at Gardner-Webb College and New Orleans Baptist Seminary, David assumed his present position as Minister of Music and Youth at Palm View Baptist Church, Palmetto, Florida.

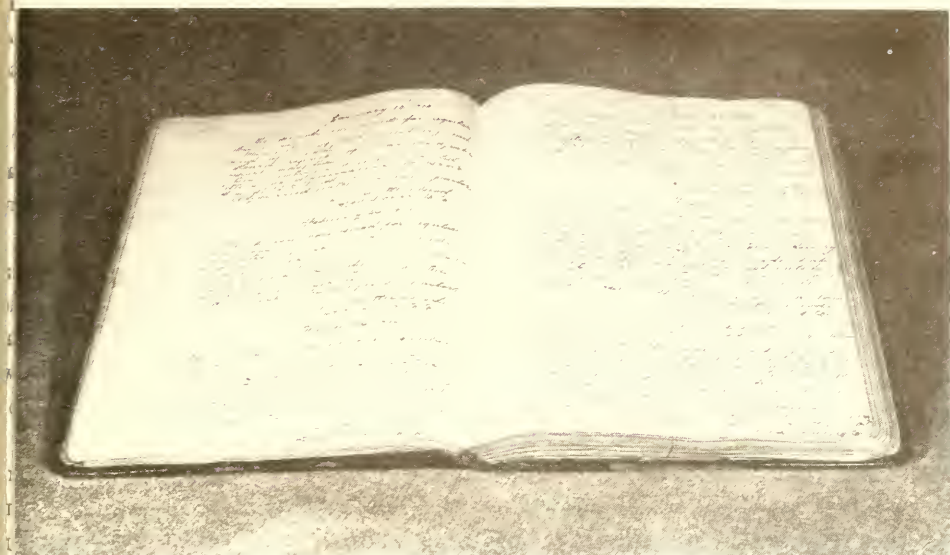
John Roberts, though not ordained, as Editor of the Baptist Courier, has probably spoken from more pulpits than any who have gone from Elizabeth. He was licensed by First Baptist Church, Greenville, S. C. in 1979. He began his Christian service in 1954 at Gardner-Webb College as assistant to the president in public relations. In 1960 he became Editor of Charity and Children and director of public relations at the Baptist Children's Homes at Thomasville, N. C. He has been the Editor of the Baptist Courier since March 1, 1966. John was elected and served as President of the South Carolina Baptist Convention during 1980.

Vickie Lynn Gordon (Mrs. Kenneth Webb) and Alan Putnam have represented Elizabeth on the Foreign Mission Field. Vickie Lynn was appointed by the Foreign Mission Board as a volunteer, for two years of service in Malawi, Africa. Alan was appointed and served for two years (1975-1977) in Belgium.

Though there may be others of whom we are not aware, we do know that Rodney Mauney, upon graduation from college has been devoting "part-time" to the Ministry of Music. Following a ministry at Ross Grove, he is currently serving at Dover.

Down among the saints came the voice of God, "Whom shall I send, and who will go for us?" Up went the answer from among the saints, "Here am I, send me." As "the called" have gone they have received the love, prayers, and support of those who have stayed!

"Memories from the Minutes"



WOMEN AT WORK

February 26, 1910 - An indication that missionary minded women were at work is given when the church hears and adopts "treasurer report on womans work."

EARLY REVISION OF CHURCH ROLL

March 26, 1910 - Brothern William Roberts, I. B. Allen, A. P. Spake, and Max Wilson "appointed to revise the church record before and after the roll call."

COLLECTOR FOR PASTOR'S SALARY RESIGNS

November 10, 1910 - "Brother William Roberts resigns as collector for pastor's salary."

OUT OF MONEY?

May 27, 1911 - "Brother A. P. Spake reported that there was no expense money on hand."

SING THE GOSPEL

June 29, 1911 - "The church is to buy fifty or more Gospel Hymn song books."

RAISE THE PASTOR'S SALARY

August, 1911 - "after a statement by the pastor his salary was raised to \$250" (annually).

LECTURE ON FOREIGN MISSIONS

April 28, 1912 - "Brother Wade Bostic lectured on the work in China."

PROTRACTED MEETING

June 22, 1912 - "The protracted meeting is to begin on Monday after the first Sunday in August."

FIRST CENSUS?

June 22, 1912 - "The Sunday school workers were instructed to take a religious census and be ready to report at next meeting."

"SINGING CLERK"

September 19, 1915 - "Elzie Lee Beam was elected as "Singing Clerk." Evidently the song leader was then called "Clerk." On September 11, 1927, when he was elected another of many times, Elzie Lee was being called Music Director. He served, according to family information, for a period of 32 years.

QUARANTINE PREVENTS PREACHING

Minutes of October 12, and November 9, 1918 state that "Quarantine prevents preaching and conference." Could these minutes have reference to the great "flu epidemic" of that period?

RESOLUTION OF RESPECT FOR DEACON WILSON

On January 7, 1922 the conference adopted a resolution of respect in memory of Brother P. D. Wilson (one of 13 children of Elizabeth Wilson) who died on November 2, 1921. The resolution stated that he was a charter member, the oldest deacon of the church, and had served as a deacon for "about 50 years." His service as deacon from the inception of the church may well have made him the deacon who served the longest "active term." (Note: Though the resolution states that he was a charter member the "honor roll," as we have it, does not include his name. He was the son of Elizabeth Love Wilson. It is reported that he was a member of Zoar Baptist Church at about the time Elizabeth was organized and may well have joined at such a time as to have been recognized by the membership as "a charter member." "Being a deacon" included service other than at Elizabeth.)

GET THE SUNDAY SCHOOL MOVING!

The minutes of Sunday, August 8, 1926, reveal that Sunday school workers, Lena Lavender and A. V. Washburn, later to be The Secretary of the Sunday School Department for the Southern Baptist Convention, presented recommendations on the Sunday school work that included:

1. Adoption of the Standard of Excellence and accurate grading of classes.
2. Installation of the six point record system.

3. Annual Promotion Day for the first Sunday in October.
4. Monthly Worker's Conference.
5. Enlargement of the organization and that officers and teachers be elected by the church.
6. That plans be made for erecting more Sunday school rooms.
7. The purchase of small chairs for beginners and primaries.
8. That a teacher training class be conducted in connection with the teacher's weekly meetings.

SANCTION FOR IMPLEMENTATION

Sunday, September 12, 1926, "The church sanctioned by motion the appointment of A. P. Spake to see after the Teacher's Training Class and Teacher's Meeting, John Mauney to see to the Standard of Excellence and Mr. and Mrs. Herbert Long to see about the 6 points record. Also, the church sanctioned all the old teachers and the newly appointed ones."

On Sunday, September 26, "M. L. Borders, Chairman, C. B. Cabaniss, S. A. Wilson, Zeb Cline, and L. A. Beam, were approved as a committee for additional Sunday school rooms."

The church continued to implement the approved plans for the Sunday school when Superintendent I. B. Allen, on March 12, 1927, was "appointed to see about furnishing seats in the Sunday school rooms for small children."

MUSIC FOR SUNDAY SCHOOL

September 11, 1927 - "Elzie Lee Beam was elected as Music Director and Esther Allen as pianist for the Sunday School."

GIVE THE PASTOR WHAT'S LEFT

March 13, 1932 - "The Sunday school in session presented to the church a One Hundred Dollar (\$100) Liberty Bond with interest to be used in repairing the church building and if any was left it was to go on the pastor's salary."

DIGGING THE GRAVES

November 12, 1932 - "On motion Brothers R. T. Mauney and D. B. Norman were elected to direct the digging of graves."

DISCIPLINE COMMITTEE STILL FUNCTIONING

September, 1933 conference - "On motion Andy Borders and Jasper Putnam were elected as members of the Discipline Committee."

BIRTHDAY OF PRESENT MEMORIAL DAY?

April 14, 1935 - "The church voted to combine Mother's Day, Memorial Day, and Homecoming Day the second Sunday in May."

"OUTSIDERS BURYING"

September 2, 1935 - "Matter in regards to outsiders burying in ceme-

tery discussed and voted to charge a small amount for space - left to the decision of committee composed of R. T. Mauney and D. B. Norman."

"PRODUCE TO GARDNER-WEBB"

December 13, 1936 - "It was decided that the produce which was to be given to Boiling Springs Junior College would be brought to the church the following Sunday."

PAY THE SEXTON!

December 12, 1937 - "On motion the church voted to pay Brother Herbert Long \$6.00 per month for his service as sexton."

"CHURCH LIBRARY BEGUN?"

November 9, 1941 - "The church accepted an offer presented by Brother Wade Bostic to purchase books for a church library. The following committee was appointed to handle and select books - Mrs. John Mauney, Mrs. S. B. Wilson, and Miss Kate Roberts."

"RATIONING WILL NOT CANCEL WORSHIP"

October 4, 1942 - "The church voted to have morning and evening worship regardless of tire and gas rationing."

"REMEMBER THE MEN IN SERVICE"

February 21, 1943 - "The church voted to place names of service men on banner." On April 4, P. M. Mauney, Chairman of Deacons, accepted the banner bought and paid for by the Fellowship Class, which was taught by Herman Mauney.

"OPEN THAT ROAD"

February 28, 1943 - "The church voted to accept a recommendation of the deacons that a road be opened from 74 highway to the church, and that Jim Allen, Charles W. Spake, and Willie Wilson serve as a committee to do the job."

"NO SUNDAY BALL GAMES!"

September 1, 1946 - "The church took a stand against Sunday ball games."

SELL THE LOTS

November 23, 1947 - "The church voted to sell the lots on 74 highway."

MR. ANDY BORDERS

December 12, 1950 - "Mr. Andy Borders a member of this church since 1885 passed away in the Shelby hospital."

ASSISTANT CLERK ELECTED

January 6, 1952 - "On motion, Mrs. Charles W. Spake was elected Assistant Church Clerk to her husband Charles W. Spake who is unable to attend church because of illness."

WHEN CAN WE HAVE CONFERENCES?

April 16, 1952 - "the church voted to transact ail business on Wednesday nights in conference . . . deacons call conference anytime needed."

REMEMBER THE WALL CLOCK?

May 6, 1953 - "Conference authorized the deacons to have the wall clock repaired." Was that for the preacher or the people?

ON THE GO WITH THE GOSPEL

August 2, 1953 - "The church is indebted to our brotherhood for taking the lead in securing a recording machine that will record the services and be heard in the homes of our sick and shut-in members."

BRAND NEW CHOIR ROBES!

October 4, 1953 - "Members of our adult choir wore beautiful wine colored robes today, a gift to our church by Miss Mozelle Gardner." (The first reference to choir robes is found in the deacon's minutes of July 23, 1948 when P. M. Mauney moved that the church buy choir robes. The motion carried, and the minutes further say, "and robes ordered bought." A choir member of that time reports that those were most likely the first and were of knee-length white with an attached black bow.

LOTTIE MOON OFFERING!

December 27, 1953 - "The Lottie Moon Christmas Offering amounted to \$708.29 (Twenty-nine years later the amount was \$17,015.44.)

ANNIE ARMSTRONG OFFERING

April 4, 1954 - "The Annie Armstrong Offering for Home Missions amounted to \$397.41." (The most recent offering was \$6,691.47.)

AT RIDGECREST

July 18, 1954 - "Twenty-two from our church attended B.T.U. week at Ridgecrest. Their chaperons were Mrs. Neil Wilson, Mrs. Cecil Bruton, Mrs. John Dalton, and Mrs. Fred Mauney."

DEATH OF CHURCH CLERK

September 18, 1954 - "Charles W. Spake, a member of our church since 1911, and former deacon and church clerk since 1936, passed away at his home."

LAST SUNDAY IN THE CHURCH THAT BURNED!

December 12, 1954 - "This was our last Sunday in our church that

burned. At the 11:00 o'clock hour Dr. Wall's subject was "God's Miracle Man."

COLLEGE NIGHT AT CHRISTMAS

December 26, 1954 . . . at the evening service College Night was observed. Those contributing to the service were: Joe Billy Mauney, Dori Dedmon, P. M. Mauney, Jr., Adrian Littlejohn and Jack Hoyle.

SEVENTY SECOND ANNIVERSARY

June 5, 1955 - "The following were appointed to secure and pin flowers on our special guest on our 72nd mile stone of our church. Mrs. S.B. Wilson, Mrs. E.C. McClain, Mrs. V. C. Littlejohn, and Mrs. Will Moss. Special guests will be those that have been members of our church for 40 years or more. The oldest member will be recognized.

June 12, 1955 - Mrs. Rodey Mauney was given a corsage for being the oldest member of our church, Mrs. Bessie Allen for holding continuous membership the longest and to Mr. and Mrs. Clarence Gardner for being the oldest couple."

NEW CLERK ELECTED

September 14, 1955 - Mrs. Carl Cox (Dessie) was recommended to our church for clerk.

BEGINNING THE NEW BUILDING

December 11, 1955 - "Over 200 people gathered on our church lot on this very cold Sunday afternoon and formally launched our new church building."

FIFTY GOLDEN YEARS OF SERVICE

April 29, 1956 - "A wonderful day - 50 golden years of service for Dr. Wall. Fifty years ago today our pastor began his preaching ministry." A floral design displayed in a gold container was presented to the pastor.

CHURCH WALKS AND HAMMOND ORGAN

January 6, 1957 - "The church voted to pay around \$900 for church walks . . ." and "to purchase a Hammond Organ and a piano for \$3,361."

NEED A LITTLE MORE MONEY!

March 10, 1957 - "The church accepted the offer from J. R. and Zeb Cline to loan us \$6,000 interest free."

CORNERSTONE

May 12, 1957 - "The following articles were placed in the sealed box in the corner of our new building: a Bible, Church-Covenant, Bulletin of February 24, 1957, names of committees, minutes of Kings Mountain Association, names of architects and builders, brief history by E. C. McClain, and the unopened box found in the cornerstone of the old building."

ENVELOPES

April 13, 1958 - "Recommended and passed that we have individual report envelopes for church members by October 1, 1958."

SEVENTY FIFTH BIRTHDAY

June 8, 1958 - "The 75th birthday of our church . . . the Brotherhood brought the shut-ins."

BIRTHDAY BOX RETIRED

August 3, 1958 - "E. C. McClain presented the box to chairman of trustees Sam Wilson to be kept safe until such time as the church will place on exhibit."

CHIMES PRESENTED

September 14, 1958 - "Chimes presented to the church in honor of Mr. and Mrs. Tom Wilson by their children."

CHOIR RECOGNITION

May 29, 1960 - "Mrs. Summey, Minister of Music, in charge . . . all choirs in their places. Accompanists: Mrs. Fred Mauney, Mrs. Ernest Beam, Miss Nora Lona Jones, and Lester Cox."

THE LAST LINES

November 4, 1962 - The very last lines of minutes found in the two minute books are: "ordination service for Billy Wilson and George Hamrick."

THE END !

We could not do them all! It is hoped that the reading of what has been included will bring even more blessed memories of the days and events that have gone.)

Items of Interest

A HELPING HAND !

The saints knew the feeling of fire. When other nearby churches lost their buildings in flames members of Elizabeth stepped in with assistance.

On Sunday, February 20, 1955, only two months after their building had been left in ashes and while they met at Elizabeth School, the saints "took a special collection for the David Baptist Church." Dr. Wall presented the \$200 gift to pastor N. S. Hardin and assured the David people of love and prayers from Elizabeth.

When Pleasant Ridge Baptist Church lost their building, members of Elizabeth didn't forget. They helped with their prayers and their love. On March 23, 1958, "a love gift of \$226.30 was presented to these fellow Christians."

A DIME GOES TO CHURCH !

It was only a dime. But, back of it is a story that typifies the spirit of the saints. Nannie Whisnant was the daughter of I. B. Allen, who served for 25 years as the Sunday School Superintendent. At the time of the dime story she and her children were living with her father. Most of her life she was a member of Elizabeth and walked nearly a mile to attend and play the piano. One Sunday morning, as a daughter tells it, Grandfather Allen passed out "brownies" (pennies) to the grandchildren for their Sunday School offering. In their presence, Nannie said, "I've got one dime to my name and I'm going to give it to church." Her dime was going to church! At age 59 Nannie died and hers was the first funeral held in the present auditorium. Jesus said "the widow hath cast in more than they all." Was "the last dime" like the two mites of the widow?

DESCENDANTS

In a very brief history found in the back of the minutes, and dated 1924, it was reported that "Elizabeth Love Wilson, who donated the ground on which the Elizabeth Church now stands, had 2 sons and 1 daughter as members, 15 grandchildren, 52 great-grandchildren and 43 great-great-grandchildren."

DEACON ROTATION BEGINS

The deacons discussed the "rotating system" in their meeting of January 18, 1948. In a meeting of February 15, 1948 a motion was made and carried "to rotate deacons." Though the limited church minutes do not reveal any church action, it is assumed that the congregation approved a

commendation that the new system be the policy. The church did elect Charles Beam, Bryan Poston, Ralph Roberts and Curtis Sanders as new deacons thus making the number of 16 active deacons. The rotating plan, according to deacon minutes, was to begin in the following manner. "The present board, as it now stands, will serve for one year from February 15, 1948 to February 14, 1949, at which time the church will elect five new deacons which will relieve five of the present board. This method will be repeated each year thereby rotating the deacon board."

"SUNDAY SCHOOL SUPERINTENDENT FOR 30 YEARS?"

One man superintendent of a Sunday School for thirty years? In 1958, John Mauney began his thirty-first year, the Biblical Recorder carried his picture in a January issue and asked the question, "How many superintendents in the state have served for 30 years?" Now, at the celebration of 100 years of existence as a church, it may be asked, "What church, anywhere at a hundred years of age has had a superintendent serve for almost one-third of its life?"

It was most appropriate that Sunday, August 31, 1958, was designated "John Mauney Day." "Mr. John," as he was lovingly called, and "Sudie," his dedicated wife, were described by the pastor as "one," just as the Bible had said it should be.

Mr. John came to the position of General Superintendent following the long and effective service of 25 years by Mr. I. B. Allen. Combine the years of these two men and you have more than half the 100 years of Sunday School leadership in the hands of only two people. What a record! What an example!

"WILL WE EAT IN THE CHURCH?"

Was that the issue the deacons considered on January 14, 1951, when the Brotherhood President brought the question of the Brotherhood having their dinner meeting in the church? The pastor "presented the spiritual side of the fellowship of a dinner meeting being in its place in the church." The deacons voted to ask Brother Curtis Sanders to present the question to the church in conference and "voted in favor of the dinner meeting in the church under the supervision of the pastor."

SUNDAY SCHOOL EXPERT

Mr. A. P. Spake gave much of himself to his church and served in various capacities. One of his specialities appears to have been Sunday school. According to some information gathered by Cline Borders, Mr. Spake had the first Sunday School teacher's certificate in the Kings Moun-

tain Baptist Association. He was appointed by the church to teach other Sunday School teachers.

Speaking of Mr. Spake, John Mauney stated, "He probably knew more about Sunday School than anyone else in the association at one time."

REALLY ON THE GROUND

Several who attended those early "Memorial Days" remind us that dinner was literally served "on the ground."

WAGON MINISTRY

In recent times "bus ministry" has become, for a lot of churches, an effective tool in reaching new members for Sunday school. Elizabeth had a "wagon ministry." According to Magel Mull, Mr. I. B. Allen used to take his wagon, loaded with straw, and go down the roads collecting children to ride to church. Magel says, "many of the children looked forward to the 'hay ride'."

WHO WILL KEEP THE PREACHER - AND FAMILY?

He lives in Kings Mountain and comes on Saturday in time for preaching and any necessary conference. "That should not be a probelm," a member declares, "he can drive it in fifteen minutes." No problem now, but in 1902-1906 Pastor A. H. Sims didn't have a car with 400 horse-power under the hood. All he had was either one or two horses in front of either his buggy or wagon. On a Saturday he would place his family into the buggy or wagon, ride to the Elizabeth community, and after church go home with one of the families to spend the night. Following the activities at church and a meal with one of the families of the congregation, he would load his family, along with some gifts of food, and return to Kings Mountain. Yes, back then, some family had to keep the preacher and his family!

DISCIPLINE - BEHAVE AND BE PRESENT !

In those early days one needed to watch his conduct and be present if he expected to remain as a member of the church. Minutes reveal that on recommendation of the committee on Discipline the church often withdrew fellowship from members on a charge of "unchristian conduct" and "non-attendance." Another charge was "lasciviousness." Members often had to give their reason "why they do not attend church."

DISCIPLINE - NO DANCING ALLOWED !

We will have "no dancing!" On March 11, 1916, The Committee on Discipline reported that "some of the members have been engaged in dancing

occasionally for the past." It was recommended that "the church forgive them for the past but that the church go on record from now on being strictly opposed to dancing."

BETTER SIGN THOSE LETTERS !

Evidently some brother, or sister, didn't like the pastor whom the church elected on November 8, 1919. Regardless of the reason, an unsigned letter was sent to him by one of the flock. If one does a bit of reading between the lines he can imagine that the pastor elect presented it to the Deacon Chairman. The result was that on December 13, 1919, a strong resolution denouncing the action was adopted. It said - "Whereas we have learned of a letter being sent to the one who had been elected pastor of this church without signing his or her name to the letter. And whereas such is not the true spirit of helpfulness and the spirit of Christ - Be it resolved by the Elizabeth Baptist Church in conference December 13, 1919 that we go on record as opposing such action on the part of any member."

ORGAN REPAIRED

Where the repair shop was is not mentioned. But, when the organ would not play, nor play right, the saints didn't send for a professional technician. They just "instructed" a brother to "take the organ to the repair shop." On May 27, 1911, Brother I. B. Allen was "instructed to take the organ." Had the organ rode the wagon too many times? Perhaps, for on June 10, 1916, "after being informed that the Sunday school would like to have a new organ" it was agreed that the Berean Class would pay one fourth of the cost, raise the money, and buy the new organ."

DO BAPTISTS NEED WATER ?

In 1916 somebody felt a need to have his thirst quinched on those "conference" and "preaching days." As is usual among Baptists, there was a difference of opinion, for the minutes of August 12, 1916, record that "or motion postponed having a well bored at church for present."

By 1923 the thirsty brother, or sister, was making some progress. According to minutes of November 10, 1923, a committee was appointed "to see after the cost and other things about having a well drilled on the church grounds."

The thirsty member must have felt encouraged on December 5, 1923, when the church, acting upon the "sentiment of the committee, abandoned the idea of having a deep well on church grounds but authorized seeing about having a shallow well dug." That would at least quinch his thirst!

Did the thirsty saint get his water? If so, it wasn't indicated in the minutes. All we know is that we have good water now. It may be coming

from the "shallow well" that somebody, sometime, dug just to the rear of the present building.

HELPING TO ORGANIZE EASTSIDE

On December 10, 1921, The Reverend J. W. Suttle issued an invitation to Elizabeth that her pastor and deacons meet others at Eastside on December 18 for the purpose of organizing a new church there. The invitation was accepted.

AN ARTIST AMONG US !

Many, many hours of labor of love were contributed by the early saints to build the church houses where they met to worship. Dessie (Roberts) Cox used her artistic skills to paint the baptistry scene in the third building.

SOME CONTRACT !

Recently the congregation agreed to a contract for janitorial services at an annual cost of \$13,200.00 How do you suppose the "sexton," hired during the ministry of J. W. Suttle at a salary of \$1.00 per month, would have felt about it? Oh, well, he was just hired to keep the church clean and "build fires during the winter."

"THE SAINTS GO MARCHING ON"

It may have been no more than "a hand full." Yet, they were saints in a "Big Hand." A shepherd had issued the challenge. The saints were ready to march!

Martha Madden wrote poetically of their first steps —

"Beneath the arbor made of brush
An awaited dream took flight.
A church was born in that shelter
On a lovely summer night."

Onward the saints marched. It may have been slow at the start. But under God's guidance their steps were sure and steady as they moved from the arbor to their first building. Again Martha sensed their feeling and expressed it well —

"The glow was soft from each lamp's light
As the worshippers moved in from the night.
The pot bellied stove spread its arms of heat
For this church of God now preparing to meet."

The saints were marching, following well their shepherds. Along the way they experienced wilderness wanderings but always remained pointed in the direction of a promised land. The land, "flowing with milk and honey," has always been in their sight. Jordan may have been crossed, and today, though a hundred years of marching is back of them, the saints stand only in the out skirts of their promised land. With the poet they can say, "Grow old along with me. The best is yet to be." The saints, by any stretch of the imagination, aren't finished yet!

The spirit of Caleb saturates the saints. Whatever the goal, there is the spirit that says, "Let us go up at once, and possess it." Like the ancient hero they declare, "Give us this mountain." As did he, the saints know that "we are well able." They will march on, climb those hills, and take those mountains.

To where will the saints next be marching? Only God really knows. Wherever He leads they will go. Their question is "where would you have us to go?" When the answer comes, the saints in their marching shoes will respond —

"Lead on, O King Eternal, The day of march has come;
Henceforth in fields of conquest Thy tents shall be our home:
Through days of preparation Thy grace has made us strong,
And now, O King Eternal, we lift our battle song."

At the mark of a hundred years, there is but a brief pause to look back and to listen to our God who has been at work among His people. As it was at the making of His earth, God takes a look at what He has done among and with the saints, "and, behold, it was very good." And the saints say, "Lead on, O King Eternal, we follow not with fears."

Yes, THE SAINTS GO MARCHING ON!

